The LUTHERAN

CHOIR SINGERS

ACIFIC LUTHERAN
OLOGICAL SEMINARY
THE LIBRARY

l. 35, No. 22

FEBRUARY 25, 1953

10 CENTS

IS IT REAL?

VOICES IN THE NAVE of the church attracted my attention. I left my study and walked into the church to find out what they wanted. I found the minister of the neighboring Methodist church and two of his parishioners.

"We were just looking at your altar," explained one of the men.

CONVERSATION WHICH followed revealed that the Methodist congregation had decided to install an altar in their church. They wanted it to be just right. So many people had commented upon ours that the committee came to inspect it closely before they proceeded with their plans. They were interested not only in the altar itself, but in all the chancel appointments.

The man remarked about the impressive cross on the altar. "May I lift it up?" he asked modestly.

I GAVE READY CONSENT. Then he commented with obvious surprise "My, it's *very* heavy. It must be real brass. Is it?"

I couldn't help thinking about the cross. It was heavy—and real—when Jesus bore it up the slope of Calvary.

—J. MILTON FRICK

The LUTHERAN — *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Richard T. Sutcliffe, George H. Straley, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershey S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenknabe the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valentine
PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvani H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. Harry B. Ward, Associat Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes of address and renewal orders to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year.

Copyright, 1953, by the United Lutheran Publication House

Printed in U.S.A
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 187

THIS WEEK in *The* LUTHERAN

CHURCH HOUSE WITH A HISTORY - - - By George Straley 12
Old parish quarters once housed a pioneer printing establishment

THEY GROW IN A WARM CLIMATE - - - - - - - - - 17
Two congregations in the deep south are making giant strides

COUNT THE COST—BUT NOT FIRST! - - - By Edward S. Frey 19
Function should outweigh finance in church building projects

THERE ARE LUTHERANS IN THE JUNGLE - - By Alberto Alsop 22
Axes and faith carved a sanctuary in the wilds of Argentina

SALLY SOLD THE MISSION - - - - - - By Phyllis G. Brandt 24
She was just a child, but sincerity made her a super-salesman

RICHEST MAN IN THE COUNTY - - - By Lillian McDaniel 25
Wealth brought him only a bad dream and a grim reality

NEWS

Church in the News - - - 4
World News Notes - - - 10
Washington: Conant and Luce - - - By Robert E. Van Deusen 11
Overseas: India - - - - - - - - - - - - - - - - 33
Synod: California - - - - - - - - - By Howard L. Logan 34

News in the Churches:

Hawaii - - - Clarice Allport 38
Illinois - - - - Clyde Steele 40
Iowa - - - - - Alfred Beil 37
Minnesota - - - P. L. Wetzler 38
New York City - Oliver Powers 35
North Carolina - - D. F. Cooper 42
Ontario - - - - Norman Berner 40
South Carolina - - - - - - - 35
Virginia - - - - - Frank Efird 45
Wartburg - - - A. H. Kaitschuk 46

Story of the Week - - - 37
Home Missions - - - - 39
Campus - - - - - - - 41
Briefly Speaking - - - - 44

FEATURES

Five Make a Family - - - - - - - By Margaret A. J. Irvin 28
Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 30
Books - - - - - - - - - - - - - - - - - - 31
In Conclusion - - - - - - - - - - - - - - - - 50

COVER PICTURE. Gloria Sharkey, Ruth Hannafus and Connie Horner are three members of the 40-voice Youth Choir at First Lutheran Church, Shelby, Ohio. Dr. D. Bruce Young is pastor

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

THE CHURCH IN THE NEWS

Missionary with wings

It used to be a long trek into the African jungle. Roads were mere paths with flimsy bridges swung across dangerous rivers. Then came the jeeps and better roads. But missionaries in Liberia still faced serious travel problems, especially in case of serious illness when a hurry-up trip to the coast was necessary.

This month a new day was beginning. An unnamed friend of United Lutheran missions had promised to give a plane for Liberia when a competent pilot could be secured. At the Foreign Board meeting Feb. 11 Raymond B. Knecht was called as a missionary-pilot. Purchase of a $10,000 four-place Cessna plane was authorized.

Mr. Knecht had been a U.S. Navy pilot in the Pacific war in 1944-45. Since then he has been an instructor in aviation and a research technician in Akron, Ohio.

First man for Malaya

Last man to leave the United Lutheran mission in Tsingtao after Communists conquered China was the Rev. Douglas Erickson. (One ULC missionary, the Rev. Paul Mackenson, is still imprisoned at Tsingtao.) This month Mr. Erickson got his new assignment: to go back to Asia as the first United Lutheran missionary in Malaya. He will work among Chinese Buddhists in villages of Selangor.

Decision to open the Malayan mission not later than midsummer was reached by the ULC Board of Foreign Missions after hearing a report of Dr. Paul P. Anspach. After surveying the situation in Malaya he told the Foreign Board that "mission work in the new villages will require great tact and patience." Chinese who have been settled in these villages hesitate to be identified with American missionaries because they fear their communities may be engulfed in a Communist invasion.

The Rev. and Mrs. Erickson, plus a woman missionary yet to be named, will be the initial staff on the field.

Three left in China

Only one Lutheran missionary from America was still in Red China this month—the Rev. Paul Mackenson who was arrested in Tsingtao a year ago. Dr. and Mrs. Ralph Mortensen of the Lutheran Free Church are homeward-bound after being held two years by Chinese Communists.

As secretary of the China Bible House in Shanghai Dr. Mortensen "planned and carried out an evil and poisonous campaign at the behest of imperialist America," Communists accused. But although the Mortensens had been closely watched, they were not arrested. They received exit permits in January.

A Lutheran missionary from Finland, the Rev. Paivo Parviainen, is at Tayung in Hunan, and Miss Ellen Nielsen of the Danish Mission Society is at Takushan in Manchuria. Of the 2,108 Protestant missionaries from America who were in China in 1950, only 20 remain. The last missionaries from Nanking—four Roman Catholics—arrived in Hong Kong last month. A total of 1,046 Roman Catholic missionaries were expelled from Communist China in 1952.

Legislation and righteousness

American Protestants are skittish about mixing up church and state. But most of them don't object to church

groups lobbying in state legislatures for bills intended to promote moral welfare. This month the battlelines were drawn in most of the 48 states on a dozen questions—such as sale of intoxicants, Sunday observance, censorship.

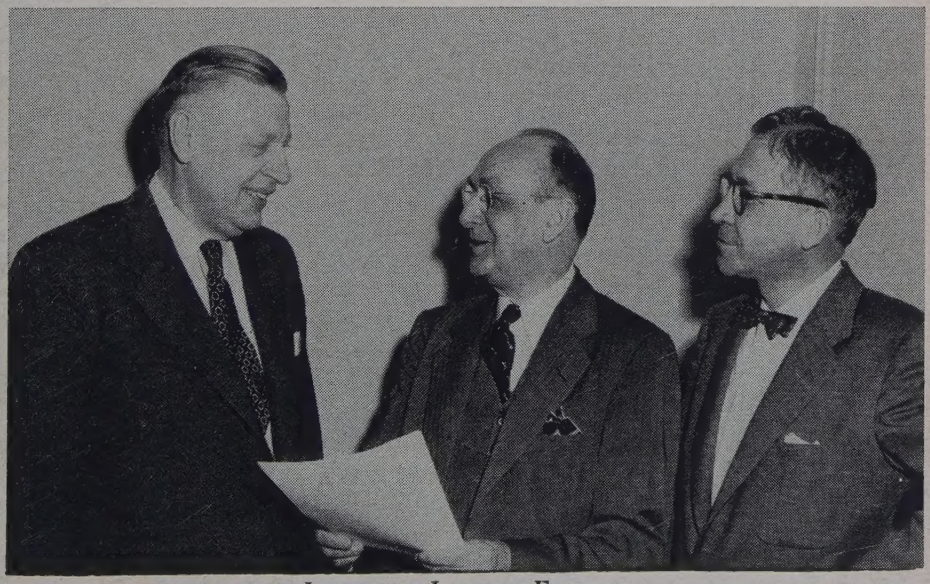
Old-time fervor for prohibition had cooled—with only two states (Mississippi, Oklahoma) now banning the sale of liquor. But campaigns for limited objectives in the anti-alcohol arena are underway. Bills are pending this year in a half-dozen states to stop the sale of beer in grocery stores. In Montana the Council of Churches and the tavern owners agree on this. "Beer must go back to the liquor store where it belongs," said the Rev. Robert H. Prentice.

Texas churchmen hope for a state law restricting liquor and beer advertising on television. In Indianapolis church groups petitioned the city newspapers to drop liquor ads. The Methodist Board of Temperance last month reviewed plans for federal anti-advertising legislation.

Bingo bills

Protestants and Roman Catholics split on legalizing bingo in a half-dozen states. "We will have to find other means of paying" for a large downtown gymnasium, a Roman Catholic spokesman protested in Phoenix, Arizona, when the state attorney general ruled that bingo is illegal under the lottery law. A bill to exempt church and charitable organizations from the bingo rule was introduced in the state legislature. Bills legalizing bingo are pending in California, Iowa, Nebraska, New York, and elsewhere.

Horse-track betting was under attack by churchmen in California and Texas. Church leaders won a reversal of a Colorado ruling which cut from 21 to 18 the minimum age requirement for racetrack bettors.



LUTHERAN LAYMEN ELECTED

Paul I. Folkemer (center) of Baltimore is new president of the ULC Laymen's Movement, which leads the church's campaign of stewardship education. Vice presidents are Walter O. Helwig (left), Milwaukee, and Luther G. Boliek of Hickory, N. C.

Sunday laws

Barrooms are open on Sunday within sight of Salt Lake City's Mormon Temple, although the anti-liquor, anti-tobacco Church of the Latter Day Saints has control in state politics. This month the Utah state legislature passed a bill barring Sunday sale of all beverages except milk. Unless Governor J. Bracken Lee vetoes the bill, thirsty tourists will bypass the state, it was predicted.

Massachusetts legislators were considering a bill to permit poolrooms to operate on Sunday. North Dakota Lutherans joined the state Interchurch Council to oppose legalizing Sunday evening baseball.

New York Seventh Day Adventists, who observe the Sabbath on Saturday, wanted their state to legalize keeping their places of business open on Sunday.

Censorship

A U.S. Congressional committee last December heard a parade of witnesses testifying against drugstore sale of lurid pocket-size books and cheesecake magazines. Echoes of the testimony were heard in some state legislatures this month, as church groups asked for laws to bar the sale of indecent publications.

Ministers of Athens, Georgia, proposed that the state legislature establish a commission to investigate "any literature offensive to chastity or modesty." Community campaigns to remove indecent publications from newsstands in Minnesota are underway in a half-dozen places, reported The Minneapolis *Star*.

The Ohio Council of Churches urged the state supreme court to protect the public from "motion picture presentation of themes and scenes which may promote juvenile delinquency, disrespect of law and order, or pandering to low and indecent desires." Clergymen said they also want television censorship.

Family divided by faith

Until 1950 the Edward A. Kaufman family got along peacefully in Lansdale, a Philadelphia suburb. Then Mrs. Kaufman took to attending meetings of the Jehovah's Witnesses while her husband remained faithful to his Lutheran church.

For several months before the family problem was aired in the Montgomery County Court recently, Mrs. Kaufman made a practice of leaving home between 8:30 and 9 each morning, five days a week "to witness by going from door to door and street to street," returning home between 3 and 5 P.M. "On one night each week, often two, she attends meetings of her sect in Lansdale. These meetings last until 10 or 11 P.M. and sometimes until midnight." On some occasions Mrs. Kaufman "stands on street corners and distributes literature."

The busy life of the Jehovah's Witness might not have disturbed Judge Harold Knight, who heard the case, except for the fact that Mrs. Kaufman took with her on her witnessing her five-year-old daughter Barbara. "To take a little child of five out nearly every day and parade her from door to door and from street to street," the court declared, ". . . to deprive her of naps that children of her age usually take, to keep her out at night . . . is far from conducive to the health, welfare, and best interests of Barbara."

The court ruled that the child be placed in the care of the father, who is now separated from his wife—not because Mrs. Kaufman is a Jehovah's Witness "but because of the manner in which she is treating her child."

Trouble ahead in Poland

Latest chapter in the violent story of Communist campaigns to wreck the Roman Catholic Church was shaping up

this month in Poland. The reason Poland had been left until the last is that the Roman Catholic Church is stronger there than in any other Iron Curtain country.

Until last year only one Roman Catholic bishop had been arrested in Poland. The Warsaw Radio demanded this month that five Roman Catholic officials, including two archbishops, be removed from office. Archbishop Eugene Baziak and others are now under arrest. A strenuous press barrage (including releases from the Polish Embassy in Washington to church papers in the United States) has been turned against the prelates, obviously in preparation for putting the churchmen up for trial.

The church-state laws were amended by public decree published Feb. 10, giving the Communist government of Poland the right to remove any churchman from office, and requiring government consent to all replacements in church office. All members of the church hierarchy will be required to take an oath of loyalty to the Communist regime, *Religious News Service* reported.

Strategy in other Iron Curtain countries has been to remove from office all churchmen who refuse to yield to government pressure, replacing them with "patriotic priests" who act according to Communist instructions.

No sermon at Sewanee

A New York clergyman changed his mind this month about preaching the baccalaureate sermon at the University of the South at Sewanee, Tennessee. Dr. James A. Pike, dean of the Cathedral of St. John the Divine, cancelled his engagement to preach in June and also declined to receive a Doctor of Divinity degree from the Episcopalian school which has refused to enroll Negro students in its theological seminary.

BIBLE FOR BALL PLAYER

Jackie Robinson of the Brooklyn Dodgers got a copy of the Revised Standard Version this month from the Brooklyn Protestant Council and was cited for "splendid Christian character and untiring interest in the good and welfare of young people"

Sewanee this month took steps to replace the dean and four faculty members of its School of Theology who had resigned in protest against the school's stand on race segregation. Dean Pike said he could "not in conscience receive a doctorate in the white divinity which Sewanee apparently is prepared to offer the church."

Koreans are shocked

Christians of Korea were amazed at the light sentence given this month by a U.S. army court martial in the case of Lt. James D. Goff. Goff was found guilty of beating to death the Rev. Lwa-Il Pang, a Korean Presbyterian pastor. He got a two-year jail sentence.

"The verdict cannot be understood by the Korean people," said the Rev. Pil Sun Chun, executive committee chairman of the National Christian Council of Korea. "It is obvious now that the life of a Korean means nothing to the United States Army. A life is precious to Americans only if it is an American life."

The army court reduced the murder charge against Goff to a charge of "assault with intent to inflict grievous bodily injury." "Murder is murder and not mere assault," said a Korean spokesman.

"The circumstances of protracted brutality under which Pastor Pang was done to death would cause any normal American to react with horror," said Dr. Edward Adams, Presbyterian Board of Foreign Missions representative in Korea.

No end of World Action

Hope of bringing to an end the annual Lutheran World Action campaigns no longer exists, Dr. Paul C. Empie indicated at the National Lutheran Council meeting this month. Campaign goal for 1954 was set at the same level as in 1953, $2,600,000. A tentative goal of "not less than $2,600,000" was proposed for 1955.

The annual LWA fund is necessary, said Dr. Empie, "to undergird the healthy development of the on-going global program conducted on behalf of the U.S.A. member churches in co-operation with the Lutheran World Federation." Dr. Empie, the National Council's executive director, said that orphaned missions which are financed from World Action funds "are flourishing in a remarkable fashion and at this critical period of their development need continued guidance and subsidy to enable them to reach the goal of autonomy and self-support."

The refugee situation, said Dr. Empie, "has not eased as rapidly as had been hoped, and the fresh influx of terrified, destitute people from behind the Iron Curtain serves to maintain the need at a formidably high level."

Creation of new departments for global operations of the Lutheran World Federation make it necessary, said Dr. Empie "to think in terms of increasing contributions in the years ahead."

The 1953 World Action plan calls for allocation of $840,000 to Lutheran World Service, $650,000 for younger churches and orphaned missions, $250,000 for Lutheran World Relief, $290,000 for the Lutheran Service Commission, $95,000 for work in Latin America, $95,000 for interdenominational activities, $50,000 for emergencies in American Missions, $20,000 for the American Bible Society, $125,000 for administration, $185,000 for Lutheran World Action promotion.

Besides the World Action fund the National Lutheran Council has its own budget of $917,761 in 1953, largely financed by grants from benevolence funds of the eight member churches.

Help for Holland

From churches all over Europe and America came a quick response to the

PRAYER MEETING IN WASHINGTON

"Prayer is simply a necessity," President Dwight Eisenhower told 500 government leaders at a prayer breakfast this month. Prayer "gets us in touch with the Infinite"

flood disaster in the Netherlands. Among early gifts from Americans was a shipment of 10 tons of clothing from Lutheran World Relief. It was part of a cargo already on its way to Germany, diverted to the Netherlands.

A pledge of help to Holland was made by Bishop Hans Meiser of the United Lutheran Church of Germany. Dean Heinrich Gruber in Berlin announced that Hilfswerk, welfare agency of the Evangelical Church of Germany, was sending Holland an emergency fund.

Pope's message comes through

Difficulties of Pope Pius in making himself heard in Washington regarding the Rosenberg case are being cited as illustrating the need for diplomatic relations between the White House and the Vatican.

Two months ago the Vatican had notified its representative in Washington, Apostolic Delegate A. G. Cicognani, to pass along the word that the pope had been receiving urgent requests to intercede on behalf of Julius and Ethel Rosenberg. The word was conveyed to Attorney General James McGranery, who judged that it had no important bearing on the Rosenberg case.

This month the Vatican sent a follow-up message that many more urgent appeals on behalf of the Rosenbergs had been received, but still not giving the appeals any papal endorsement. This message was sent by Archbishop Cicognani to the White House in care of Sherman Adams, assistant to President Eisenhower.

Sending Mrs. Clare Boothe Luce to Rome as U.S. Ambassador to Italy will be of no value in closing the gap between White House and Vatican, spokesmen of the Roman Catholic Church emphasize. Ever since 1870 when the pope was deposed from his political authority in Rome, the Vatican has been strenuously asserting its sovereign independence of the present Italian government.

World News Notes

Red star in the east

Biggest mistake of postwar U.S. foreign policy was not in the Far East, where there was never much hope of shoring up Chiang Kai-shek's moth-eaten government of China, but in the Middle East where the U.S. backed the tiny New York City-financed state of Israel against the whole Arab world.

There was no serious risk, U.S. leaders decided, in ignoring the passionate and helpless fury of such states as Iraq and Egypt. They would soon forget. But they have not. And this month the Soviet Union, which is under no compulsion to pay attention to the Jewish vote in its national elections, was moving full-blast to become the champion of the Arab states against Israel.

By the loudly announced new anti-Zionist attitude of Russia, and by breaking diplomatic relations with Israel, Communists put themselves in position to exercise decisive influence throughout the Arab area.

Tito counterattack

Master plan of Yugoslavian Marshal Tito loomed up this month as an important proposal to drive a wedge between Russia and the Middle Eastern states. The Tito government announced a defensive agreement with Greece and Turkey which cements an anti-Soviet arc across the base of Europe.

With this agreement now in black and white, Yugoslavia dangled an offer before Albania and Bulgaria to slip loose from their ties with the Kremlin. Tito thought he could promise them safety from a Russian attack if they trust their future to him.

If Yugoslavs can nibble away at the loyalty of the satellite states to their Russian masters, the big turning point in the cold war might come.

British yield gracefully

The pride of the British Empire had been brought low so thoroughly and so frequently in the postwar years that the great lessons of humility and patience seemed to have been well learned. This month when Egypt made the British a good offer for clearing up the bitter quarrel over the Sudan, it was accepted promptly.

The vast African territory, one-fourth the size of the United States, is to elect a national parliament in March. After three years of experimenting in self-rule, the Sudan will vote on whether 1) to become completely independent, 2) to be a free member of the British Commonwealth, or 3) to choose some form of association with Egypt.

With the Sudan question on its way toward solution, the British gave Egyptians assurance that they are willing to work out a plan for withdrawing troops from the Suez Canal Zone. It would mean scrapping a cornerstone of the old empire—but the British know it is sure to happen sooner or later. By making friends with Egypt, the Western world may gain a valuable ally in a danger zone.

Jews unblock accounts

Israel moved cautiously this month to win the good will of Arabs by sharing with them some money in their almost-empty treasury. On March 1 they would release $2.8 million held by Arab refugees in blocked bank accounts in Israel. It is the first installment on payment of between $14 and $15 million.

CONANT AND LUCE

AMBASSADORS TO OTHER NATIONS are supposed to represent all the people of the United States, not any one group or segment. But the religious affiliation and views of two top foreign service appointees have caused a storm of controversy. Roman Catholics have criticized the naming of Dr. James B. Conant as U.S. High Commissioner to the German Federal Republic. And some Protestants have opposed the appointment of Mrs. Clare Booth Luce as ambassador to Italy.

Catholic opposition to Conant's appointment was because of a speech which he made last spring before the American Association of School Administrators. His main emphasis was on the need of stronger support for public schools. But in his address, he criticized the effort to gain tax support for private schools and referred to the divisive effect of a dual system of schools. This involved him in a public clash with Archbishop Cushing of Boston, who charged him with anti-Catholic bias.

When President Eisenhower named him as High Commissioner (equivalent to ambassador) to Western Germany, the *Catholic Standard* came out with an editorial "Why Dr. Conant?" It called the appointment "puzzling" and made this startling comment: "In West Germany there is a long history of Catholic culture and education. He will be High Commissioner to a country whose present political alignment is directly attributable to the Catholic political principles of its leaders, products of a Catholic education."

Other reasons advanced for the *Standard's* opposition were that Conant favored the Morgenthau plan of reducing Germany to an agricultural economy; that he advocates universal military training, against which there is strong sentiment in West Germany; and that he has not been consistently strong in his opposition to communism. The first of these comes closest to being a valid objection. But Dr. Conant's stand on public and private education is what has drawn the heaviest fire from Catholic leaders.

Luce: link with Vatican?

The appointment of Clare Luce as ambassador to Italy has proved almost as controversial. Wife of Presbyterian Henry Luce, publisher of *Time, Life,* and *Fortune,* she was converted to Catholicism in 1946 by Bishop Fulton Sheen. Some Protestants feel that as a convert, she may not be able to handle objectively situations involving religious conflict.

It took U.S. intervention last year to get the Italian government to permit American Church of Christ missionaries to hold services. Their ministers are still not recognized as authorized clergymen. Police in Milan recently prohibited the public announcement of Church of Christ "lectures." Religious freedom is still a live issue, and may involve further discussion at the government level.

Another angle was brought up by the militant POAU (Protestant and Other Americans United for Separation of Church and State). Leaders of this group asked whether Mrs. Luce will be expected to carry on diplomatic relations, openly or covertly, with the Vatican. But last year Protestant leaders contended that any necessary exchange of information with the Vatican could be carried out through the U.S. ambassador to Italy. Perhaps the Luce appointment is a hint that no ambassador to the Vatican will be proposed.

—ROBERT E. VAN DEUSEN

Church House With a History

By GEORGE STRALEY

Parish House of Trinity Church, Philadelphia, was once the home and workshop of one of America's first printers

IF HISTORICAL BACKGROUND took the form of cumulus clouds, no one would be able to see the tall spire of Trinity Church, Germantown.

In such case, of course, all Philadelphia and its environs would be heavily shrouded. But over that portion of the city known as Germantown the concentration would be especially dense, and at Germantown Avenue and Queen Lane, where Trinity (one of the oldest English Lutheran churches in the United States) stands, the fog would be absolutely impenetrable. History, in this area, is that thick.

Since history is not tangible, however, the 180-foot spire that rises above Trinity Church, its burial ground, and its Church House, is plainly visible—though it is doubtful if many of the people who patronize the gas station on the opposite corner or the supermarket across the street have any appreciation of the tradition of the region.

CERTAINLY THE young people who gather in Trinity's Church House for group meetings are mostly unmindful of the fact that in the cellar beneath them the first type foundry in America once flourished, operated by the man who published the first German newspaper and printed the first edition of Martin Luther's translation of the Bible in the New World.

True, there is a clue to this in the small bronze plaque on the wall outside, but not many people pause to read it. Occasionally, some interested person rings the Church House doorbell. If Dr. Edward T. Horn, III, happens to be in his pastoral study at the back, with a little time on his hands (something he rarely has) the visitor may be privileged to browse around and to hear, from the clergyman's own lips, the story of Christopher Sauer—which is, in a way, the story of Trinity Church.

It concerns a tract of ground twice bought and paid for, twice seized and sold by the sheriff, and finally confiscated by the state. And it concerns two houses made into one.

THE STORY BEGINS long ago, when a man named Harmen Tunen purchased 50 acres of land, for 51 pounds, from the Frankfort Company, a real estate development group made up of former residents of Frankfort-on-the-Main in Germany. This tract included the ground on which Trinity Church now stands. Due to some unfortunate litigation involving the property, Tunen's deed was voided, and he was obliged to buy the land over again. This was in 1727, four years after he had built a small house on the premises.

Tunen died in 1736, and four years later his widow and children sold the land to one George Arnold, a butcher, for 135 pounds. Arnold died a few years later, and the sheriff of Philadelphia County seized the property in satisfac-

tion of Arnold's overwhelming debts.

Meanwhile, almost directly opposite this tract, on the east side of Germantown Avenue, Christopher Sauer was holding forth. A German who had come to America in the great migration, Sauer was a wheelwright by trade. But he had ingenuity and a strong community sense. In some manner he had set himself up in the printing business, and was busily engaged in raising a considerable family and publishing a German-language weekly newspaper—first of its kind in America.

Sauer was not only an enterprising man, but a devout one, and in 1743—while his neighbor Arnold was amassing his fatal debt—he had published the first German edition of the Bible in this country, nearly 40 years before the first English edition was to appear in Philadelphia.

SAUER WAS NOT a Lutheran. He and his wife belonged to the German Baptist sect known as Dunkers, although the printer's spouse eventually took up with the Ephrata Cloisters group under Conrad Beissel—a fact which must have substantially ruffled Sauer's naturally cross-grained temperament, although it did not drive him from his comfortable house or adjacent shop.

In 1751 Sauer's son, Christopher, Jr., was married. Apparently the young couple lived with his family, for all of the Sauer sons helped in the printing business. But in 1755, when the Arnold property across the street was put up at sheriff's sale, young Christopher bought it.

With the ambition of youth, and perhaps with his father's approval, he promptly decided that the tiny two-room house which had sufficed for the debt-ridden butcher was too small for his needs. He therefore built another and more spacious residence, of three-story height, directly in front of the smaller house, and separated by not more than 20 feet. Young Christopher and his wife then moved into the new house; the old one became a servants' quarters.

ONE CAN IMAGINE Papa Sauer, walking across the street from time to time to watch progress on the new house, being struck by an idea. It was becoming increasingly difficult to get type from Europe for his printing press, and he was of a mind to set up a type foundry of his own. Here, in this ample house, was a place to do it!

"But a type foundry in our home, Papa? That cannot be! There must be room for the *kinder*."

"Nonsense! You have plenty of room. We will put it in the cellar."

SO A TYPE FOUNDRY was set up in the cellar of young Christopher's new house—the first successful venture of its kind in America. In charge of this project, and probably a co-proprietor, was a German Lutheran named Jacob Bay.

Things were going well for the Sauer printing firm when three years later, at the age of 65, the senior Sauer died. Young Christopher then moved back into the original Sauer house across the street, and rented his own place, servants' quarters and all, to Jacob Bay, who continued to run the basement foundry.

YOUNG CHRISTOPHER was now in full charge of the printing business and on the highroad to prosperity. He published a newspaper and an almanac which had wide circulation, and numerous books, including two editions of the Bible. Somehow, while thus busily piling up money which he sagely invested in Germantown real estate, he found time to serve as a lay minister of the Dunkers, or Church of the Brethren.

Moreover, he was proving himself a more popular and discreet individual than his father. The elder Sauer had given a great deal of space in his newspaper to the Moravian faction that was then opposing the evangelistic activities of the Rev. Henry Melchior Muhlenberg. He had also fomented trouble over the efforts of the Society for the Propagation of the Gospel (of which Benjamin Franklin was a trustee) to establish charity schools for the instruction of German immigrants in English and the principles of the Christian religion. He clung fiercely, himself, to the German tongue, and attacked every move in which he could detect an attempt to do away with it. He had assailed Muhlenberg and most other representatives of established churches, and on occasion bitterly criticized the proprietary government on various issues.

In general, he seems to have been a stormy petrel, and the influence of his newspaper was so irritating to Philadelphia clergy and civic officials that Franklin himself sought to counteract it by financing a rival German press.

AFTER HIS FATHER'S DEATH, young Christopher steered a more diplomatic course and was able to bring the Sauer Press into greater favor. What the firm lost in rugged individualism it gained in prosperity.

Then came the Revolution. War engulfed the colonies and Philadelphia was caught in it. So was Sauer. He was not a Tory, but war was contrary to his religious beliefs and he did not embrace the American cause. While the British occupied the city in the fall of 1777 this made little difference, for Philadelphia was full of Tories and traitors. Nor did it matter that Sauer's two sons, who had also learned the printing trade and had largely taken over the family business, saw fit to move "downtown" and set up a shop to do printing for the enemy forces occupying Philadelphia.

BUT WHEN THE WAR ended, Pennsylvania authorities remembered those who had given aid and comfort to the enemy. Sauer's two sons, Christopher and Peter, were beyond reach, for they had wisely departed Philadelphia with the British army when it left. But Sauer was still in Germantown. He was arrested as a Tory sympathizer and held in custody several days before being released through the intervention of Brigadier General Peter Muhlenberg—son of the pioneer Lutheran pastor who had been so frequently attacked in the press by Sauer's father!

But eventually Sauer was ordered by government proclamation to stand trial as a Tory sympathizer, and when he failed to appear all his holdings were seized by the commonwealth and sold at auction in the summer of 1778.

Jacob Bay, Sauer's foundryman, who had all this time been tenanting the property at Germantown Avenue and Queen Lane, thereupon bought the house he had so long rented. In 1783 he sold it to a Dr. Jacob Frailey, upon whose death it was seized a second time by the sheriff and sold at auction to Joseph Bullock, a well-to-do Philadelphia citizen.

During Bullock's ownership, he made one important change. He decided to convert the two houses—the large one and the servant quarters—into one, and accordingly roofed over and walled up the gap between the two. It remains that way today.

AFTER BULLOCK'S DEATH, the newly organized Germantown Lutheran congregation entered the picture, purchasing the property in 1836. A church building was

CHURCH HOUSE IN GERMANTOWN
Its colonial charm has been preserved

erected, officially called the English Lutheran Church of Germantown, and the Sauer house was used as a parsonage. The church building was replaced in 1856 by the present structure, and shortly thereafter the name was changed to Trinity Lutheran Church. The Sauer house continued to serve as a parsonage, off and on, until 1931, when a new parsonage was provided at 3123 West Queen Lane, during the pastorate of Dr. Harry F. Baughman, now president of Gettysburg Seminary. The Sauer house—which some years before had been enlarged by the church so that the pastor could have a study separate from his living room—was then rented to a tenant.

In 1950 the church again took over this property for its own use and spent $16,000 to renovate it. Now known as the Church House, it contains not only Dr. Horn's study and office, but a meeting room for young people's groups and a modern kitchen where light refreshments may be prepared, all on the first floor. On the second floor a six-room-and-bath apartment has been created for the use of an assistant pastor when one is obtained.

AT ABOUT THE TIME of the renovation, the church called in Dr. Edwin Brumbaugh, an expert on colonial architecture, who discovered many details of original construction which pains have been taken to preserve. Some of these exist in the exceedingly graceful hand-carved stair-rail, in the several fireplaces with their intricately designed mantels, in the 18-inch-thick walls, and in some of the beautifully mullioned windows.

These evidences are to be seen in the

renovated portions of the house; on the third floor, and in the basement where Jacob Bay used to sweat over his type foundry, there has been no change, and poking one's head into these recesses is like stepping into another world.

Dr. Horn, who is keenly interested in the historic property and hopes one day to see it restored, is active in a continuing project aimed at refurnishing it with colonial reproductions. He has another project, too. He is trying to assemble a collection of Sauer imprints. The church already owns four and one of the members of the congregation is ready to build a display case for them.

"TRYING TO LOCATE imprints is slow work," Dr. Horn says, "but we do expect to achieve results eventually. Since most of Sauer's books were religious volumes, and since Lutherans predominated in this area, many of those who bought his books must have been Lutherans. The Lutheran migration was west in Pennsylvania, then down through Hagerstown, Maryland, and south through the Shenandoah Valley of Virginia to North and South Carolina. Many of Sauer's books may still be in existence all along this route, and we'd like to hear about any that are found."

Less hopeful is Dr. Horn over the prospect of locating Jacob Bay's type and matrices. One of Sauer's sons who eventually set up a print shop in Baltimore is believed to have carted this material away with him, and Dr. Horn thinks that if it is ever found at all, it will be in that city.

The pastor of Trinity Church is by no means alone in his enthusiasm for the history of the Sauer house and the Sauer enterprises. His congregation shares it fully. In some parts of the country, such a legacy might be considered a "white elephant," and of no interest to the present-day mission of the church. But to Trinity members it is a valuable asset.

After all, history in Philadelphia—where the Declaration of Independence was signed and the Liberty Bell once pealed—is not to be taken lightly.

REMOVING OBSTACLES

THE BUSINESS DISTRICT of Camden, South Carolina, was dominated by a large Confederate monument. The inhabitants of the southern town were proud of this marble memorial to their grandparents who gave the supreme sacrifice for a lost cause. They didn't mind driving around the monument as they proceeded through the center of town.

The scene changed. Camden was selected as the location of a new $42 million orlon plant. The industrial revolution which followed rivaled the Civil War in its effect upon this town. The inevitable traffic problem seemed insurmountable. Something drastic had to be done. The city fathers agreed to move the big Confederate monument to a park in the suburbs.

At first the citizens objected to this desecration of southern tradition. Then, as if realizing the futility of clinging to the past, they agreed to prepare for the future. The phenomenal transfer of the monument from the center of activity to the fringe solved the traffic problem. But it did more. It preached a sermon. "If thy right eye offend thee, pluck it out." Whatever obstacle blocks spiritual growth should be disposed of with equal dispatch.

—L DAVID MILLER

They Grow in a Warm Climate

In Alabama and Mississippi two very young congregations are showing exceptionally fast growth and development

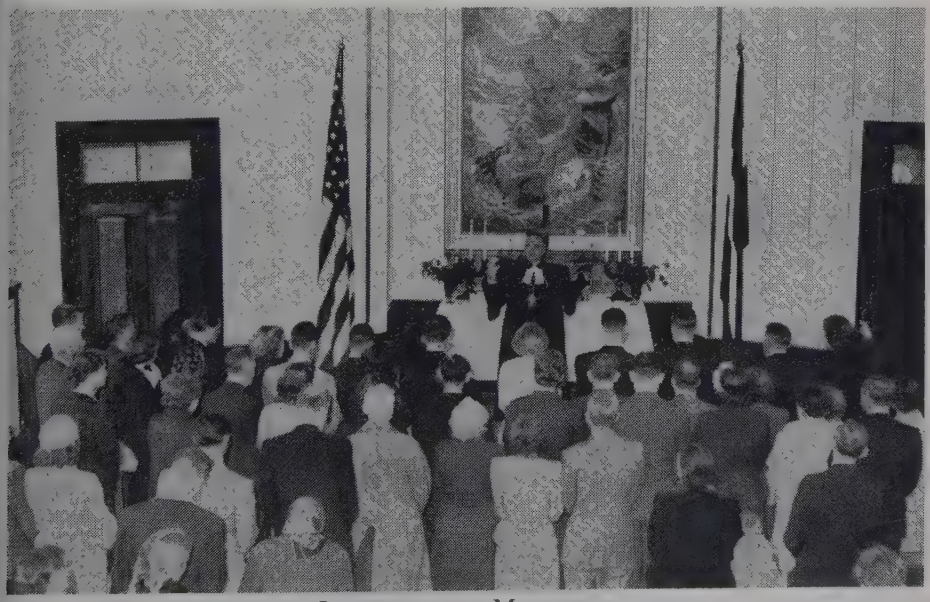
"WHAT'S A LUTHERAN?" is the question they used to ask in some parts of the southern United States. Only a few scattered Lutheran congregations in those areas represented Protestantism's largest denomination. In some states there still is not a single congregation of the United Lutheran Church.

But things are changing in the South. Aggressive mission policies in some sections have resulted in the establishment of new churches. Changing populations in others have brought into the communities Lutheran families who seek their own way of worship. In at least two such places, there has been an almost startling advance of Lutheranism.

At Senatobia, Mississippi, a Latvian DP group which came to this country in 1949 and established a church within a year of its arrival is reaping the fruits of diligent and inspired stewardship.

At Anniston, Alabama, Trinity Evangelical Church, started as a humble mission, survived the pangs of birth and is now developing solidly in its new building.

THE LATVIAN GROUP in Mississippi, anxious to organize its own church as



LUTHERANS IN MISSISSIPPI
Latvian congregation at Senatobia

CHURCH AT ANNISTON
Witness in the Southland . . .

INTERIOR OF CHAPEL
. . . Achieved despite handicaps

soon as possible after arriving in this country, held its first service in the open air, then accepted the use of a building offered by Presbyterians, and finally, with the support of the ULCA, bought an old church building which had been vacant for 15 years.

Under the leadership of a Latvian pastor, the Rev. Paul Kirsons, who was assigned by the ULCA's Board of American Missions, the congregation put 2,000 man-hours of labor into renovating the property. Eventually it bought a parish home, established a Sunday school, Bible school and Women's Missionary Society, and sent three young men to Midland College to prepare for the ministry.

With its 235 communing members, the four-year-old congregation is by far the largest in the tiny Mississippi Synod. It is extending its leadership by taking a deep interest in benevolences, that others may also be helped.

The church—it's officially known as St. Paul's Evangelical Lutheran Latvian Church—feels that it has been particularly blessed and has tried to express its gratitude in a wide range of activities. Among other things, the congregation h sent 500 pounds of used clothing Korea and handmade mittens for Ame ican GI's. It is supporting a number displaced persons in European refug camps and was the first DP group donate blood for U.S. soldiers.

Pastor Kirsons, himself a displace person, came to this country and served clinical year's training under the auspic of the Board of American Missions. Fir Lutheran Church at Tulsa, Oklahom and its pastor, the Rev. George R. Whi tecar, was his host during this perio Pastor Whittecar has since been called Concord, North Carolina.

THE ANNISTON congregation came i to being in an unusual way. Durin World War II, a Lutheran Service Cent was operated at nearby Fort McClellan When the center was disbanded after th war, a number of persons who had serve there were desirous of starting a church An appeal was made to the America Lutheran Church, which transmitted th call to Georgia-Alabama Synod of th United Lutheran Church, with the resu

that the Rev. H. E. Baumgartner, Jr., then in Tuscaloosa, was sent to Anniston to develop a mission for the ULCA.

The congregation, officially organized in May 1951, dedicated its first new church building last fall. But in the 18-month interval it met for worship in some strange places. One of these was a funeral chapel, where the service was almost broken up when a young lady walked through the wrong door and encountered a corpse. Another was a Jewish synagogue, where, each Sunday, a cross had to be set up in front of the Star of David. A third meeting place was a YMCA building, where volunteers had to work early Sunday mornings cleaning up the evidences of late Saturday night dances before services could be held.

But Trinity Evangelical Church survived all these handicaps and finally moved into its new $56,000 building, where Pastor Baumgartner reports that it is flourishing and holds great promise of expansion.

Count the Cost—But Not First!

By EDWARD S. FREY

Too often a dollar sign rather than a careful plan regulates the building program of a congregation

"IN THREE YEARS we will have $80,000 on hand," the chairman of the building committee said. "So we have to build within that limit. That's our problem."

"But you're starting on the wrong foot—" the visitor began.

Then the pastor rapped for order and the men stood for an opening prayer. The midsummer suburban night was heavy with heat, but all the members of the committee had gathered to discuss their plans with the visiting consultant. All day long a bright sun had toasted their make-shift building that had served for too many years as a meeting place for church and Sunday school.

AFTER THE PRAYER and an introduction, the consultant stood to speak. Already he had learned why the prolonged building "program" of this congregation had failed to bear fruit.

"I've been asked to help explain why I think your planning for a building that you need very much has had no apparent result after many months of discussion. Let me say that your situation is not unique. You're in the same boat with a lot of others. Seven out of ten building programs are weak at the same point where yours has foundered. You thought of the cost too soon and too much!"

There was an uncomfortable stir throughout the room. A buzz of excitement arose, but the consultant held up his hand for silence.

"Wait just a moment! You must realize when you think of it, as I'll try to show you, that you cannot properly ask how much a thing is going to cost until you know what it is that you are going to buy."

The Rev. Mr. Frey is executive director of the Department of Church Architecture of the United Lutheran Church.

"The most common mistake made by congregations when they launch a building enterprise is that they begin at the wrong end. They think of the architect, the style and the cost—but mostly the cost.

"This approach is no less foolish than starting to build without digging a foundation. What the building is going to look like, what it is going to cost, and who the architect is to be are not at this moment foundation questions. The important thing is to find out what you're going to use your new building for. All the members ought to be gathering data about your needs and planning a program for the maximum use of your anticipated facilities. The Department of Architecture provides an information sheet on which you can register the results of your study. Find out first what you want to use the building for, how much space you'll need, what activities it will be designed for. That's the primary responsibility which must precede everything else!"

As the consultant paused for a breath, the congregation's treasurer rose to his feet.

"I find it hard to agree with what has just been said to us," he objected. "I believe the question of cost should be considered at the earliest possible moment. What about the Lord's parable about the fellow who couldn't finish the tower he set out to build because he hadn't counted the cost? You'll remember that he became the laughing stock of his neighbors."

The consultant had heard the objection raised many times before. It didn't affect his belief that the question of cost, raised too early in a building program, obstructed sound planning.

"I'm glad that you brought up this parable," he said to the treasurer. "I've thought about it as you have in this connection. I believe that it really clarifies the point I'm trying to make. Nobody contends that cost must not be considered. The problem is to think about it in its place. You will remember that it was after the man in the parable had laid his foundation that he had to stop construction. He hadn't counted the cost at all.

"Cost must always be counted before construction begins. But it should not be considered before it is thoroughly known exactly what is to be built and why! The man in the parable seems to have gone ahead with everything but cost in mind. The trouble with some congregations is that they go ahead with nothing but cost in mind."

"Recently we were called to consult with a church where the building program was in bad straits. There were many reasons for the stormy situation but the foremost reasons were poor planning and too much attention to contemplated costs. Hard as it is to believe, several years of attention had been given to estimating costs on half-formed proposals. There were no plans for any specific building nor were the congregation's needs precisely known.

"Only a handful of persons had participated in the program but tables of building and furnishing costs had been worked out and a detailed plan for a financial campaign was on hand. These people were up to their necks in worry about costs even before they knew what they were going to buy. The congregation was irritated and all planning had come to a standstill, stopped by a deluge of dollar marks."

The consultant looked about and, noting concern on the faces of his listen-

ers, went on. "The really unhappy thing about this is that it is scarcely an isolated situation. Straddled by inflation today, the temptation to think of cost alone is very strong.

"THIS ERROR does not seem to be peculiar to our day. As I see more and more of our church buildings throughout the country, evidence accumulates that frequently in the past consideration of cost prejudiced sound planning to a deplorable degree. Cramped church sites, frail buildings with manifold maintenance problems, mouldering basements are eloquent testimony that church building planners of bygone days were robbed of foresight, by putting cost considerations ahead of usefulness, need, and beauty."

The consultant took out his handkerchief and wiped his forehead. He had almost forgotten how hot it was. "Please," he continued, "don't you make this mistake. Let's start on the right foot this evening. We will do it by reviewing the plan of organization that our department endorses. Organizing along these lines, you will be led to consider each step in its place during the next months, until you come to the place where you will know exactly what you need and why you need it.

"By that time the committee that has been delegated to investigate ways and means of raising building fund money will be ready to tell their story. The architect will be ready with a realistic preliminary plan from which actual costs can be estimated.

"If the estimated cost is too high, the architect's comprehensive plan will allow for building in units and you will decide how much of the building you can afford now. By this procedure nothing is built that will eventually be regretted and at no time is the church under a crushing debt load."

WHEN THE MEETING ended, the pastor and the consultant chatted for a few minutes in the cool outdoors.

"Nobody wanted to avoid careful preparation for this building program," the pastor explained. "We just felt that the major item was its cost. We did not want to be saddled with a heavy debt. We thought we ought to build according to what money we had on hand."

"That's just it," the consultant said. "Your money might have done the job just right, but on the other hand it might have given you an inadequate building that would be more of a headache than any debt. Cost is important, but when it weighs too heavily in early planning the whole program becomes lopsided."

"We surely did have a warped view of the whole matter," the pastor agreed. "You helped us clear our vision. I think everybody left the meeting with new enthusiasm when they realized that we'd build within our means but especially to meet our needs. Our timing was off, but now it's in its proper place. You made this evening a real success!"

✠

IDEALS are really not enough without faith and love.
—FRANCIS I. JACKSON in *The Loneliest Journey* (Westminster)

There Are Lutherans in the Jungle

By ALBERTO ALSOP

German immigrants have conquered the forest and built a fine church in a remote part of northern Argentina

THE CRASH of an airplane in the Brazilian jungle near Lago Grande has remained an unsolved mystery. Though a rescue party struggled to reach the scene of the accident, they never succeeded. They couldn't penetrate the dense and trackless jungle.

As my wife and I recently returned from an extensive journey into northern Argentina and Paraguay, which forms part of that seemingly endless wilderness of tropical forest, it isn't hard for me to understand their difficulties. As I sit at my desk here in Olavarria in the province of Buenos Aires—one of the world's most modern cities—and contemplate that recent venture into Argentina's Misiones Territory, it seems fantastic. We traveled by sea and land plane, river steamer and bus. Vivid memories of strange people and places, sounds and fragrances crowd my mind.

THERE ARE CHICKENS roosting high in a pine tree, the cooing of wild doves, a symphony of chirping crickets, the song of a thousand tropical birds. Our river steamer, the Uruguay, heads into a spring electric storm on the expansive twisting Parana River. We land at midnight on a muddy hillside in a downpour of rain, with suitcases and our baby Timoteo, floundering our way through the inky night. There is the buzz of flies and bugs and a million and one bloodsucking insect monsters.

There's the frontier man's ranch house, screened and unpainted, breaking the solid green jungle landscape. The sound of a settler's axe biting into virgin forest rings as he pushes back the ever-growing jungle. Roses and jasmine, big-leafed begonias and giant gladioli spring forth from the blood-red soil in tropical splendor. Pine, cedar, palm, pitiribi, incense and 200 other kinds of long-trunked trees struggle to lift their weary branches above the undergrowth for a peep at the light. Giant ferns, giant snakes, giant tigers, giant mosquitoes—everything is giant-size in Misiones!

Clouds of brilliantly colored parrots fly overhead, chattering their heads off, waiting for a chance to eat up the pioneer's corn crop. We hear the ear-splitting roar of the world's third largest waterfall, Iguazu, breaking the stillness for miles around, throwing up clouds of vapor like a great steam boiler. Paraguayan women, stogies in the mouth, squat at the river's edge pounding clothes. The men always carry unsheathed razor-sharp machetes. A fisherman slices up with his machete a freshly caught Manguruyu or Zurubi, some of which weigh more than 400 pounds. Six oxen, yoked to a cart, heads lowered, are snorting their way up a steep incline carrying a huge cedar log to the saw mill, the driver's whip cracking over their rumps to keep them mov-

---

The Rev. Mr. Alsop is a member of the California Synod serving as a missionary in Argentina.

ing briskly with their heavy burden.

At six in the morning I go out to wander through the lush yerba mate and tung orchards and to stop by some of the orange trees to devour their sunshine sweetness. Along a soggy red clay road we dash to the church, the horses' heels and wagon wheels kicking up big pieces of the rich mud, which stains like red ink, onto our laps. We stand on a German colonizer's home-hewn front porch to watch the sun go down through a rain-laden sky against a brilliant crimson background.

THOSE ARE the vivid impressions still fresh in my mind of the Misiones territory, a thin slip of land sandwiched between Paraguay and Brazil on the upper Parana River.

About 25 years ago a group of stout-hearted German immigrants moved into this territory near a town called Eldorado. They set to work converting the forest land into respectable farms. At one place they pushed their way out into a valley called Hermoso ("The Beautiful"). There they settled, planting yerba mate, tobacco, tung and citrus fruit. Since the soil was rich, the rainfall bountiful and the sunshine more than sufficient, the industry of these people paid off with rich dividends.

But along with their material prosperity they were anxious about the welfare of their souls. They asked spiritual guidance from the Lutheran church. Soon they had established a congregation and built their church. During these 25 years they have enjoyed a quiet, close communion with one another in their beautiful valley and have grown strong.

Several years ago they decided to begin work on a new church building, so they pooled their resources and went to work. A member donated a fine site atop a hill, overlooking all the valley. There they laid the foundations for the new church.

On Nov. 2, I represented our Argentine Lutheran Church at the dedication of this nearly completed building. It is by far the largest church structure in our synod—truly a magnificent building. And the amazing feature of it is that although the cost of construction was only about $7,500 (U.S.), it is valued at a half-million Argentine pesos or about $25,000 (U.S.). Such a feat was accomplished only through the combined effort and industry of church members who did most of the labor and donated most of the materials.

Following the dedication service, the pastor, the Rev. Guillermo Heft, took me up into the high tower of the church and showed me the valley. Looking around in all directions he exclaimed "God has been good to us here. He has given us our new church which can be seen from every part of the valley. Our task now is to make Christ live in every home and heart down there!"

Two days later we were in Posadas, which is the taking-off place in Misiones for Buenos Aires. A big four-motored flying boat lifted us from the sluggish Parana River and we waved good-bye to that fascinating corner of Argentina.

In three and a half hours of comfortable flying we were back in the heart of Buenos Aires, nearly 2,000 kilometers by water route from Pastor Heft's forest church in Eldorado. We had seen what God's grace and man's faith and industry had wrought in a frontier land of today.

NOTHING IS A WASTE OF TIME if you use the experience wisely.
—AUGUSTE RODIN

Sally Sold the Mission

By PHYLLIS G. BRANDT

A little girl was the only one who could convince Mary that God needed her to serve in the little mission church

GENERALLY SPEAKING, mission pastors have to be born salesmen. There is no substitute for a genuine and sincere sales talk for the greatest product in the world—the Word of God. I know—because I'm a member of a mission church. My wife is, too—but it took a lot of salesmanship to sell her on the idea!

Christ Church was the largest Lutheran church in our city. Three pastors divided the responsibilities of the parish. Two services each Sunday morning and one in the evening kept the House of God properly lit from morning until midnight. We had been members for 20 years, and the only change was the move we made to a suburban area of the city which took us about 15 miles away from our church home.

St. John's Mission began during the autumn season. The first church service was held in a small, unoccupied store. To be honest, the atmosphere was quite a change— a little too much for my wife. The first Sunday she stumbled over an old box and ripped her stockings, the piano was completely out of tune, and the store was improperly heated. My wife caught cold and made up her mind never to return.

WHEN THE PASTOR called on us I listened attentively to his dream of a new Lutheran church in this area. Before he left, I was completely "sold" on the idea and signed for charter membership. But Mary refused to attend. She explained she belonged to the Guild at Christ Church, she had received recognition as a soloist in the choir, and intended to remain a member of this larger church.

I was equally stubborn and attended the little mission faithfully each Sunday while Mary attended Christ Church. It wasn't the same. I had always taken pride in Mary's place beside me. After church we usually discussed the sermon topic, various announcements and future meetings. But going in separate directions began to drain our religious experiences together. It wasn't long before neither of us discussed religion at all. I became greatly depressed.

The pastor had called one evening to ask whether my wife would sing a solo at the mission service the following Sunday, but she thought this was just a hoax to get her interested in mission work and quite pointedly refused.

The surprise of my life came one Sunday afternoon when one of the neighbor's children came bouncing up the porch steps. She was a favorite of Mary's and they had become great friends during the past year. My wife usually gave her an hour's piano lesson sometime during the week, but Sally had been ill and took the liberty of visiting us on Sunday.

SALLY ALWAYS seemed entranced when Mary played the piano for her. Mary's fingers lightly danced over the keys playing portions of Ravel's *Bolero* and Sally sighed, "I wish you would play our piano for Sunday school."

Mary smiled. "Why Sally, I think Mrs.

Palmer is a marvelous pianist."

"Oh, I don't go to Christ Sunday school anymore. Pauline and I go to the mission church around the corner."

Mary stopped playing. "You poor child!" she said.

Sally's eyes expressed puzzlement. "Oh, I love going there. I really do. It's such fun. I have a nice teacher, too, but . . ." she shrugged her small shoulders, "They don't have anyone who can play the piano like you, just nobody at all. The pastor doesn't even have anyone to play music for church. Everyone's afraid to play before so many people."

Mary listened with interest, "How many people are there now?"

"All the chairs are filled every Sunday," Sally replied.

There was a pause.

"Mrs. Evans, did my pastor come to see you this week?" Sally asked.

Mary replied that he had not.

"I wish he had," Sally said, disturbed. "I told him how beautiful your music sounds and he promised that some day he would stop over to see you."

We ate dinner in silence. In fact, throughout the week there was a lapse of conversation between Mary and me. She always seemed preoccupied. But Sunday morning, without prompting from me, she sat beside me in church. Mary now is the mission's pianist for Sunday school and probably will be organist some day for the new church. She has brought more members to church than anyone I know. Her enthusiasm runs away with her.

Mary has a sales talk all her own—"If you have talent—and everyone has some talent—give it to God through mission work. There is no better way to express your love to Him."

Richest Man in the County

By LILLIAN McDANIEL

Everybody knew that Caleb Saunders was a very rich man, but he found that his treasures were in the wrong place

In the 1800's our section was rural, given to farming and cattle raising. Men counted their wealth like the fathers of the Old Testament, by herds and rich stores of grain. Throughout Anderson County, Caleb Saunders was known as the richest man. He owned the most acres, the biggest house, the most cattle, his big barns were filled with grain, and the poorly paid workers who lived in his tenant houses ran into large numbers. Saunders had good horses too—two fine bays carried him in his shiny buggy to church on Sundays.

Once inside the little, faded, frame church he sat pompously on the front seat. He was careful not to sit too close to Ed Martin, one of his tenant farmers, who was also on the front seat because it was his duty to pass the plate each Lord's Day.

Ed Martin never seemed to see his employer's scorn. His small face always glowed with a joy that transcended his immediate surroundings. His much-thumbed Bible lay on his threadbare knee. Occasionally he would open it with his toil-worn hands, smile, and lift his face

to the minister. Mostly he just sat there with the peculiar kind of peace that made the other tenant farmers always ask for Ed Martin when anyone got sick in the flimsy shacks.

When Ed would pass the plate, he did not seem to notice the coin Caleb Saunders plunked into it with a peculiar grudging motion, but smiled at old Widow Applebergh who always contributed a penny.

ONE SUNDAY in winter, Ed Martin waited outside the church to speak to Caleb Saunders. He touched his faded hat.

"Mr. Saunders—I hate to ask you—but I could use a little corn. I was wondering if I could fill a sack from your barn. I could get it ground at the mill. We've got a little milk. With corn we'd be fixed fine."

He rubbed his cold hands together. "It's a little hard in the winter time to get by, sir. Once spring comes I can pay you back. It's for Nancy, my wife. She's not had much to eat lately."

Saunders lifted his weight into the buggy. For a minute Ed Martin wondered if he had heard. Then he touched him with his buggy whip.

"Out of the way, Martin!" Then he met Martin's gaze. "Don't you be fooling around my barn. I'm warning ye!"

Caleb Saunders' wife spoke hesitantly beside him. "Caleb—I wonder. He looked so pale."

Saunders snorted. "Always whining. Pay no attention to 'em, Carrie. They're all shiftless, no good."

THAT NIGHT Saunders slept badly. He had a dream. He dreamed that he was riding one of his horses over his fertile land when someone, of indefinite character, appeared suddenly and laid a detaining hand on his bridle. "I have a message for you," the person said. "The richest man in the county will die in the morning at 9:30 o'clock."

Caleb Saunders woke up, stunned. "That's me!" he cried. Loudly he called his wife.

"What is it, Caleb?"

Saunders told her of his dream, and added, "That's me. I'm the richest man in the county." He thought fleetingly of all he had acquired and how proud he had been of that title—the richest man in Anderson County. Sweat beads stood on his forehead.

"But it was only a dream," reasoned his wife. "Go back to sleep."

Caleb got back into bed. Again he dreamed the dream. It was exactly the same dream as before, and again the stranger said, "The richest man in the county will die in the morning at 9:30 o'clock."

Caleb got up and paced the floor. "I tell you it has to be me—nobody else in this county owns half as much as I do." He thought of the farmers he had cheated by mortgage holdings and slick deals—how he had built up his acreage.

"Caleb, you are making too much of a dream. People dream all sorts of things."

"But it was so real—so—"

AGAIN HIS WIFE got Caleb Saunders to bed. And again he had that dream, more vivid than ever. Caleb awoke the third time, the words ringing in his head. "The richest man in the county will die in the morning at 9:30 o'clock."

"This time," said Caleb, "I am not going back to bed." He looked uneasily out the window where the first streaks of dawn flushed the sky. Was he to die?

"How do you feel?" his wife asked him. "Do you feel all right?"

Caleb sat shaking on the bed. "I don't know. I don't know."

"I'll call Dr. Hall," suggested Carrie Saunders. "Of course it was only a dream—but we'll see what he says."

Dr. Hall laughed heartily when he heard. "You had a nightmare, Caleb! But I'll examine you if it will make you rest any easier." At length, Dr. Hall pronounced Caleb Saunders in sound health.

"You see," said his wife. "It was just a dream."

But Caleb Saunders could not be comforted. "I can't figure it out," he said. "I am the richest man in the county."

Again he took to pacing the floor, this time the living room floor, his eye on the big grandfather's clock in the corner. He shivered as with a chill.

The hands on the clock moved slowly, relentlessly. Saunders and his wife watched those hands, as in a trance.

Nine o'clock came and the minutes dragged on. They were an eternity to Caleb Saunders. "Better send for the parson," muttered the richest man in the county.

An errand boy went running. The minutes ticked away—9:30 came. Caleb sat crouched in a chair. His wife clasped her hands—9:35—9:40—9:45. Nothing happened. At last Carrie Saunders ventured to speak. "You see it was only a dream. I told you so."

Caleb Saunders laid his head back. He was exhausted, but now his heart was not hammering so hard. By late morning Saunders was feeling fine. He heaved a great sigh and said to his wife, "I want to ride out over my land. You can manage to get rid of that parson if he comes."

A KNOCK SOUNDED at the back of the house and Carrie went to the door. It was one of the tenant farmers. "I just came by to leave word, ma'am, that Ed Martin won't be cutting pine today."

Caleb Saunders pushed his wife aside. "What's going on here? What's this? What's the matter? Why can't Ed Martin work today?"

The tenant farmer shifted his weight from one foot to the other. "He died this morning, sir."

"Ed Martin died this morning?"

"Yes, sir. At 9:30, sir."

Another knock sounded at the door. "It's the parson," whispered Saunders' wife. "I'll go tell him you are not here."

"No, wait," said Caleb. His face was gray. He was shaking like a leaf again. "Tell him—I want to see him after all."

✠

GOD'S WORKSHOP floor is littered with the broken instruments that snapped in his hands and which he discarded because he could no longer use them. This is a solemn moment. We may be watching the whole of Western civilization, both in Europe and in America, snap in God's hands at the time when he wanted it most; but proud boastful men . . . forget that God does not exist for nations, but that nations exist for God, that life is not given us to play with.—LESLIE D. WEATHERHEAD in *The Resurrection and the Life* (Abingdon-Cokesbury)

FIVE MAKE A FAMILY

GROWING UP

ALTHOUGH THE SERVICE would not begin for some little time, I found myself going down the aisle on tiptoe. There is just something different about the atmosphere on a communion morning.

I bowed in prayer a bit longer than usual, asking for grace to worship worthily and then relaxed for a little while in the thought of God's love. I could almost feel the wrinkles smoothing out of my soul.

As I sat back in the pew, prepared to look over the bulletin, I wondered whether it was just my imagination or whether there was really a sense of expectancy in the congregation this first Sunday morning in Lent.

OH, I DON'T MEAN looking for the skies to open or anything like that. It's just that the rest of the year the world is so clamorous—even at Christmas. I guess there's no way to put it in words, really, except that you can't help hoping that this time God will take such a firm hold on you you'll be able to keep always the peace and serenity you know at times. Or would that be looking for heaven on earth? But Christians can have heaven on earth, can't they?

I wasn't thinking very deeply about any of the questions that drifted into my mind. I'm not stupid—at least, most people don't seem to think I am. But I'm much better at doing and feeling than I am at thinking. There's no use disguising the fact.

The last few days have been really wonderful. I love the Ash Wednesday service and even the fact that I was allowing Karen to act as baby-sitter for the first time didn't bother me. She had the telephone and I knew she could call on some of our non-church-going neighbors if she needed anything.

Then Friday afternoon was the World Day of Prayer. Of course, every day is a day of prayer around the world but it gives you an inner glow to think of the millions who gather together to show that God's "church, unsleeping—through all the world her watch is keeping."

SUDDENLY, I JERKED back to awareness of specific things around me. I barely restrained myself from sitting bolt upright as I beheld Eloise Clinefoos carefully shepherding Joyce Matthews down the aisle. They settled themselves across the aisle from me and one pew further forward.

Now how, I thought, did that ever come about? Score one more for Eloise!

Dan slipped into his place beside me as the first strains of the processional announced the beginning of the service. When he offered to share his Common Service Book, I smiled, then nodded meaningly at the pair across the aisle. But, manlike, he didn't get the implication. He raised his eyebrows inquiringly and I shook my head and kept on singing.

Kneeling beside Dan and saying the important words of the confessional service, all unworthy thoughts were swept away. It was a good feeling to rise with the rest of the congregation for the beautiful music of the Introit.

I really didn't think about Joyce and Eloise again until I happened to glance up from my Common Service Book where I was reading a few prayers during the administration of the sacrament, and realized that the people near them had gone to the altar, leaving Joyce sitting like an island in a sea of empty pews. I wondered how she felt. Was she uncomfortable and embarrassed? Or cynically amused by a rite she didn't understand? Or was she a bit wistful about not being one of us?

I could read nothing in her expression. She was doing what I had been doing myself, leafing through the book. Well, if she wanted to know more about our faith she had turned to the right place—although I did wish the catechism was printed there.

HOW STRANGE to see her here at last, after all the efforts I had made to "draw her into things"—bringing her to parents' meetings where she met Eloise, asking her to luncheons so she could see what a nice group of people we were, offering to bring her to the children's services. But it would never have occurred to me to go right to the heart of things and bring her to a communion service first. Well, my way hadn't had any effect. After Joyce met a few people and found some social life in the Women's Club, I could never get more than a polite, "Oh, Connie, I'm sorry," from her. Maybe Eloise has the right idea. And I must admit it is harder to say no to Eloise than to me!

Then the people near Joyce were coming back and Carl Huberman was nodding to Dan and me that it was time for us to go to the chancel. I didn't think any more about my neighbors' problems until I found Eloise waiting for us at the door.

"Can I give you a lift?" she asked. "Or have you your car? I'll be taking Joyce home on your street and I can just as well drop you off, too."

"Hello, Joyce," I smiled, "it's grand to have you here this morning. I'm so glad Eloise brought you. Thanks, Eloise, I'd love a lift. The car is working again for a few days, but it's Dan turn to help on the stewardship committee and I don't like to wait for him."

"Stewardship committee? That sounds very important." Joyce's warm and friendly interest always makes Dan stand a little taller.

"It is important," he grinned; "it means I help count the money."

"Now my illusions are ruined," she laughed. "I thought churches lived on love."

"They do," he assured her. "The gifts of love."

"I'LL GET THE CAR, Connie," Eloise broke in. "I'll meet you and Joyce outside." She hurried off and we lingered to talk with Pastor Ittel for a few minutes. He knew Joyce as the mother of young Jackie.

Just then Pete came bounding up the steps from the basement. "Come on, Mother. Susie's the last one in the nursery and they won't let her go till you come."

"I think they will if you tell the ladies I'm right here and bring her to me. She used to have a mania for wandering away, but she's outgrown that. Growing up is wonderful."

Pete rushed off and Joyce turned to Pastor Ittel. "This morning made me realize I have some growing to do on my own account. I'd like to join that class Mrs. Clinefoos told me about."

It took all my own "grown-upness" to keep the surprise I felt out of my face.

Personal Problem Clinic

Marital dilemma

QUESTION: After a courtship of a year Jack and I were married. We got along well until he left for the army. We were happy and had great plans for the future, including several children. Soon after he left I realized that I no longer loved him. I didn't miss him, and didn't care whether he came home or not. He came home for visits several times, but we didn't get along well. Neither of us knows what has made the change, though we have talked it over a number of times face to face, as well as by correspondence. Our relatives inquire what is wrong, but there is really nothing to tell. I cannot be intimate with him any longer.

I have suggested to Jack that a divorce is the way out. We are both young and have a chance for another try for a happy marriage. I don't like the idea of a divorce for I am aware of what Jesus had to say about it. But when it is the lesser of two evils I believe the step should be taken. We are both from good families and I know a divorce would be hard for both sides.

I don't want to go on living as I am now, and take the chance of having children who would have to put up with constant bickering or with a broken home.

REPLY: You have given very little information on which to base a judgment or to offer advice, though there seem to be certain implications. You seem to desire approval for an intended divorce. That I cannot give. You have no grounds for divorce which are in harmony with the Christian religion.

Have you been going out with someone else? Has your husband? So often this type of case is the outcome of double-dealing. Both of you should search yourselves, in an honest effort to discover the sources of your trouble.

You and Jack should sit down and talk this whole matter over in a kind and mutually sympathetic way. List all the items on which you agree and all the good features you find in one another.

Your courtship was short, and your marriage has been short. If you get a divorce now, you will probably remarry. Then it is likely that the same causes which brought about your present troubles will create conflicts in a second marriage. You may then have one divorce after another, due to the same basic causes, even though they may appear in somewhat different form.

Divorce, as a rule, does not yield happiness, but the opposite. Broken marriages bring more heartaches than you seem to realize. Some of the most wretched people I have met are divorcees—defeated, disillusioned, disappointed, reaching for something ever beyond them.

Get down to the bottom of the trouble now, find the trouble-makers, bring them out into the light, examine them, and make a joint effort to eliminate them from your lives. This, I believe, is the most certain way to happiness.

If you desire to talk your problem over with a professional marriage counselor in your own territory go to one of the persons of whom I am informing you by mail.

Intelligence and sex

QUESTION: Is there any real difference in intelligence between the two sexes?

REPLY: No. They are about equal. It happens, however, that men excel somewhat in certain types of mental operation, while women are superior in others. The male brain averages somewhat heavier than that of females. This fact was at one time regarded as evidence of the mental superiority of men, but it was later found that brain weight is relative to body weight. On that basis brain weight is about equal in the two sexes—with a slight advantage to the female side in some cases. Everyone knows that most high school valedictorians are girls—whatever the explanation.

—EARL S. RUDISILL

Dogmatics by Brunner

The Christian Doctrine of Creation and Redemption. By Emil Brunner. Translated by Olive Wyon. Westminster Press. 386 pages. $6.

This is the central volume of the trilogy on dogmatics by the prolific and influential Swiss theologian. Its function in the total system is to present "the historical realization of the divine self-communication." Beginning with the Creator and His creation, Brunner proceeds to a penetrating analysis of man, sin and its consequences, the demoniac powers, providence and the divine government of the world, history and the fullness of time, the saving work of God in Christ, and finally the person of Christ.

Uniquely valuable is a chapter on the law, which refutes a legalistic interpretation even of the Old Testament and makes the idea of covenant, founded upon divine grace, the controlling conception.

The freshness of Brunner's treatment of the age-old problems of dogmatics is the result of a consistent application of his conception of Christian truth as personal encounter with the living Christ. He is thus enabled to steer a middle course between speculative liberalism and lifeless orthodoxy and to keep an open mind for the results of biblical criticism and of scientific investigation. He is particularly concerned with removing the misunderstanding that faith is a passive acceptance of a body of "revealed truths." Even the present-day revival of Reformation theology is in danger of hardening into a rigid and ethically sterile orthodoxy. Living theology "is based on nothing save the Love of God revealed in Jesus Christ." Brunner's method is a determined attempt to take seriously the biblical existentialism of Luther. "What is it to me," asks the Reformer, "that God has created heaven and earth if I do not believe . . . ?" It is significant that the Reformed dogmatician refers more frequently to Luther than to any other theologian.

With this approach, creation is not a theory of the way in which the world came into existence, nor is it bound to any cosmogony, ancient or modern. Its permanently valid meaning is this: "The Lord God, who alone *creates* the world by His Word, is also the Revealer, who alone *imparts Himself* to me through His Word." Theology must abandon once and for all the "dirty trick of a lazy apologetic" which clings to the obsolete world-view of the biblical narrative by pointing to the hypothetical character of scientific research and refusing to face the facts which it has discovered.

In its teaching on man, theology must be courageous enough to give up "Adam in Paradise" as an actual historical figure and regard Adam as a symbol of what is distinctively human. The "image of God" in man obtains its positive content only in the light of Christ. "When man enters into the love of God revealed in Christ he becomes truly human." Before this happens, every man is an apostate and a rebel against God. Sin is not merely something in man but the very existence of man apart from God. Sin cannot be defined in terms either of heredity or of morality. There are good sinners and bad sinners, but both are in need of redemption.

In his analysis of redemption Brunner strikes a profound evangelical note. The Cross provides an existential solution to the problem of evil, for here evil in its most horrible form is transformed into an instrument of God's saving work. Brunner's emphasis on saving truth as an "encounter" in which God in His sovereign grace actually re-establishes fellowship with sinful man enables him to retain what is of value both in the objective and the subjective interpretations of the Atonement. He does not give adequate recognition to the "Christus Victor" approach, although he acknowledges that "redemption through Jesus Christ

cannot be imagined without the dark background of Satanic power."

The Christology with which Brunner concludes is the most controversial section of his work. The violent attack on the Virgin Birth, the interpretation of the descent into hell as humiliation, the attempt to explain away the empty tomb, and the denial of the Ascension are all unconvincing, to say the least. The claim that Christ rose with no other body than the church and that the dogma of the resurrection of a physical body is of medieval origin is sheer nonsense.

In spite of its aberrations this is a stimulating and rewarding book. It provides clear insight into the heart of the Gospel and relates evangelical faith to the most up-to-date thinking, both scientific and theological, on every subject it discusses. No one who wishes to keep abreast with contemporary theology can afford to pass it by.

Springfield, Ohio T. A. KANTONEN

Voodooism

Strange Altars. By Marcus Bach. Bobbs-Merrill. 254 pages. $3.

"A lonely Voodoo drum with a lonely soul that chanted, 'Come to me, come to me, come to me,'" called Marcus Bach to the primitive Haitian jungle to seek out the secrets of a strange faith. What he found there, the surprises, the personalities, the problems of people and how they meet them in their religion are vividly recorded in his newest book *Strange Altars.*

Mr. Bach, an authority on little-known religions, has skillfully woven the story of Voodoo into a tale that is hard to put down. At times the reader feels as if he is participating with the author in forbidden religious rites while at others he is merely watching through a haze, kept out by the unseen restrictions of the faith.

The author discovered that Voodoo is a faith—a way of life—a meaningful religion. For the Haitian native, the Voodoo service is as much a religious experience as are our own worship services. Bach could find none of the bizarre aspects of Voodoo which other scholarly books have emphasized. The "black magic" was not present.

While Haiti is nominally Roman Catholic, the author indicates that the real faith of the native is a strange blending of Catholic practices and pagan beliefs. In Voodoo the worship of pagan gods is mingled with veneration of Christian saints. It is an absorbing story as Mr. Bach brings out the details of the faith and practice.

The chief value of this book is that it points to the validity and meaning in such pagan religions as Voodoo. If Christianity is to replace Voodoo it must do so by giving the Haitian native something to replace the satisfaction and relief he now gets from his Voodoo pantheon—the LOA. Christianity must be translated into terms meaningful to the native. This is no small challenge for all foreign mission work.

Jeffersonville, Ind. EDGAR A. DOERING

Study in Ethics

The Beatitudes. By Hugh Martin. Harper and Brothers. 92 pages. $1.

In this little book—and the adjective is used to describe the size, not the importance of the volume—this noted British writer has packed an unbelievably large amount of useful and stimulating material. Here is no "filler" or "padding"—every word is important. It is not the kind of a book one can "skim through." After a scholarly, but not pedantic, review of the Beatitudes in general, Martin comments upon each of them individually. His scholarship is sound and conservative enough to satisfy almost anyone.

The value of the book lies in Dr. Martin's ability to sense the clear heart of each Beatitude. The text is well supplemented with illustrations, anecdotes, and applications to modern life.

This book should prove valuable to church school teachers as well as preachers. It is most certainly one which any thinking Christian could read with profit. Here is stimulating Lenten reading on the heart of the Christian ethic.

Chalfont, Pa. WILLIAM COLEY ROEGE

ULCA President in India

Dr. Paulus shows Dr. Fry the tablet which explains that gifts from Lutheran boys and girls in the United States made the new college building possible

Greeting Some Old Friends

Miss Lilith Schwab, bursar of Andhra College, and Sister Elizabeth Warstler, dean of women, talk with Dr. Fry during reception for members of the faculty

OVERSEAS

INDIA: Guntur, Jan. 20.—Dr. Franklin Clark Fry, president of the United Lutheran Church in America, during his flying visit to India during January to attend the meetings of the World Council of Churches, paid a brief visit to Andhra Christian College at Guntur. The college community, staff and students were delighted to meet the head of the great American church body with which the Indian Church is affiliated.

On his arrival at the college, Dr. Fry was received and garlanded by the principal, Dr. T. S. Paulus. Later he was introduced to the various members of the college faculty.

After Dr. Fry had spoken at a public meeting in the Assembly Hall of the college, the chairman and members of the Municipal Corporation of the city of Guntur honored their distinguished visitor by presenting an address of welcome to him. According to the custom of the land, this address consisted of glowing tributes to the labors of love rendered to the people here by the Lutheran mission. its college and hospital.

Dr. Fry in his address spoke on "The Meaning and the Goal of Life." The college hall was packed full with a learned audience consisting of Christian and non-Christian leaders from the city and the surrounding district. Dr. Fry also visited the college buildings and the Heyer Hall, one of the Christian hostels.

—T. S. PAULUS

Camp and Seminary Get California Support

By HOWARD L. LOGAN

THE 63RD ANNUAL CONVENTION of the California Synod was held at Grace Church, Richmond, the Rev. M. W. Bonker pastor, Jan. 26-29. In addition to the regular program of the synod, the Knubel-Miller Lectures were given by the editor of THE LUTHERAN, Dr. G. Elson Ruff.

Youth work and leadership education were given maximum attention during the sessions of the convention. Approval was given for the formation of a Lutheran Leadership Corporation of the synod. This new corporation is charged with developing leadership in all its phases. Establishment of another full-time office of synod, director of religious education, was defeated.

A financial appeal for the newly organized Leadership Corporation was authorized, the amount set at $100,000. The appeal will be made during the period between Easter and Pentecost. Most of the funds will go for the erection of a new camp to replace Camp Yolijwa which must be abandoned following the 1953 camping program.

THE CAMPING PROGRAM of the synod is varied. In three areas, ULC congregations are co-operating with other NLC congregations in offering a joint camping program. In the Northern Conference (around Bay area) the NLC churches own a campsite which is being developed. In the Fresno and Phoenix areas, NLC churches rent camping sites for their programs. A move to explore the possibility of NLC co-operation in the Southern California area was ruled out of order because it didn't have ULC Executive Board approval.

The first reading of a new constitution was heard, similar to the model constitution for synods as suggested by the ULC. If approved in 1954 the name of the synod will be changed to the Synod of the Pacific Southwest.

All officers whose terms had expired were re-elected. These include: Secretary, the Rev. Paul Wolpert, Fresno; treasurer, Carl Bell, Huntington Park; statistician, the Rev. Henry Scherer; archivist, the Rev. Edward Hoick, and necrologist, the Rev. H. A. Anspach, both of Los Angeles. A new vice president of synod was elected when the Northern Conference chose the Rev. Milus Bonker as its president. The Rev. Robert Romies was elected as clergy member of the Executive Committee from Northern Conference.

The report of the statistician revealed that some city churches had losses in the communing membership bracket but most of the young churches reported gains—some more than 100 per cent. There was a net gain of over 1,000 communing members for the synod. Total giving for all purposes moved above $1 per Sunday per communing member. Three new congregations were received and this plus the eight received last May makes for an outstanding achievement. It was reported that there is an immediate need for nine pastors to fill vacancies, which exist in 10 per cent of synod's congregations.

THE FUND-RAISING PROGRAM for Pacific Seminary showed close to $200,000 raised in cash and pledges. This is about 20 per cent short of the hoped-for goal. Almost half of the amount raised has been paid in cash. The report was given by the president of the seminary, the Rev. Dr. Charles Foelsch, who spoke encouragingly of the first year of operation.

Great concern on the part of the synod was manifest for its president, the Rev. James P. Beasom, who has been recovering from an illness suffered in the fall of 1951. Synod voted him an extended leave making possible a trip to Europe and a stay in Arizona.

BEFORE members of Trinity Church, West Hazleton, Pa., approved plans to improve, their parsonage looked like the picture on the left. AFTER recent dedication ceremonies, Pastor Luther K. Mohr and his family moved into the much-improved parsonage (right). During renovations, costing $11,000, the parsonage family moved into a vacant Evangelical and Reformed manse

SOUTH CAROLINA:

Laymen Enjoy Giving Away Church Funds

COLUMBIA—When church councilmen and Pastor Wynne C. Boliek discovered that the congregational treasury at Reformation Church showed a "benevolence balance" for 1952, the council's Stewardship and Benevolence Committee huddled, immediately came up with the suggestion that a special meeting be held to "allocate these additional benevolence funds."

A little over $2,000 was the "balance" to be distributed. Committee members going to work on allocating to each of the known "causes" found themselves enjoying the job of handing out the "bonus" payments.

First, the committee decided to recommend that an extra $100 be added to the South Carolina synodical apportionment. Next, they added from $100 to $200 each as "additional payments" to the congregational quotas for Southern Seminary, Lutheran Home for Children (Salem, Va.), Lowman Home for Aged and Helpless.

This taken care of, the group of laymen turned to the wider horizons of the United Lutheran Church, allocated $200 to the Board of American Missions, $300 to the Board of Foreign Missions, $200 to the synodical Loan and Gift Fund of the Brotherhood, and $200 to the synod's home missions committee.

"This is the most thrilling meeting I've attended in my 27 years as pastor," Dr. Boliek told his laymen. "You are the ones who've made this experience so wonderful for me! I hope that soon we will be sharing as much or more for benevolences as for current expenses!"

NEW YORK:

Protestant Council Opens $413,000 Drive

NEW YORK CITY—The Protestant Council of New York City opened its

To a frustrated former member, this building was "heartening" (see Story of the We

NEW YORK . . .

1953 campaign for $413,566 Jan. 26 with a luncheon at Hotel Astor. Principal speaker was Dr. Henry Townley Heald of New York University. Dr. Ralph W. Sockman, just returned from attending the Central Committee of the World Council of Churches, presided. A previous meeting of the Special Gifts Committee had been addressed by Dr. William Jansen, superintendent of schools of the city and active Lutheran layman.

The Manhattan Division's annual meeting of the council was addressed by a Lutheran pastor, Dr. William J. Villaume, who is executive secretary of the Department of the Urban Church of the NCCCUSA.

JACKIE ROBINSON, Brooklyn Dodgers infielder, was presented with a special citation at the opening dinner of the Brooklyn Division. The citation honored Robinson's good churchmanship and citizenship and noted his work with youth in Harlem and in the Bedford-Stuyvesant area of Brooklyn.

THE SYNODICAL Pastors' Institute was held for the New York area at St. Peter's Church Jan. 12-13. Philadelphia Seminary faculty members participating were Dr. Charles M. Cooper, Dr. John W. Doberstein a the Rev. Celo V. Leitzel.

THE 10TH ANNIVERSARY annual meet of Philadelphia Seminary Auxiliary held at St. Peter's Church on Jan. 30. Henry H. Bagger, president of the se nary, and Dr. Frederick R. Knubel of sy were speakers.

NATIONAL LUTHERAN COUNCIL churc in Brooklyn held their annual visitati evangelism effort Feb. 2-4. Divided i four different areas the program was spar by Dr. Herbert T. Weiskotten, secreta and Dr. William F. Sunday, chairman the group.

MANHATTAN'S blind preacher, the R John Urich, of Grace-St. Paul's Chur addressed the annual Ladies' Night din of the Lutheran Society at the Hotel As on Jan. 23. Others on the program w Dr. Knubel and Mr. Joseph W. Heimsc

THE REV. WILLIAM DUDDE, public re tions director of the Lutheran Welf Council, will edit the *Lutheran Welf News*, joint periodical of the six Missc Synod Atlantic District welfare agenc Beginning with the March issue the w will be done on a trial basis.

DR. BERTHA PAULSSEN, Gettysburg Se

NEW YORK CITY . . .

nary professor, was speaker at the Lutheran Student Federation Rally Feb. 1. She addressed herself to the Christian resolution of the psychological problem of "Marriage, Family and Divorce."

DR. O. FREDERICK NOLDE will speak at the annual dinner of the International Missionary Council on March 10 at Broadway Tabernacle.

THE REV. GERHARD G. DIETRICH spoke at Zion's Church, Bedford Ave., Brooklyn, during January. He is home on furlough after a four-year tour of duty for the Lutheran World Federation in Germany. He was director of refugees.

OLIVER W. POWERS

IOWA:

"Church-State" Lectures Presented by Ruff

DES MOINES—Knubel-Miller lectures created genuine interest and enthusiasm on the part of 37 listeners who greeted Dr. G. Elson Ruff in his opening lecture series given in the chapel of St. John's, Des Moines. Dr. F. J. Weertz served as chairman of the arrangements committee.

Many who were present expressed appreciation for the informal style of lecturing used by THE LUTHERAN editor. Issues involving "Church and State" were dramatically presented in the historial settings of the past and present. The extensive questioning by three audiences (numbering 123) served as evidence of the interest which the speaker aroused on a timely subject.

PRINCETON AND Pleasant Valley churches have both announced plans for larger programs. PRINCETON is prepared to call a full-time pastor. This congregation has developed under the leadership of supply pastor Dr. E. A. Beyer, professor at Augustana College. PLEASANT VALLEY has extended a call to the Rev. Robert Lorenz, ordained at St. Mark's, Davenport, Feb. 15. He had served as supply pastor since September.

ALFRED J. BEIL

ONE MORE

story of the week

YEARS AGO members of Luther Memorial Church chose a suburban street corner in West Philadelphia (54th and Springfield) on which to begin the erection of a house of worship.

Like many congregations at that time (1920's) they wanted to build a dignified structure but knew that the resources at their disposal would not put up the kind of church they wanted. So they dug the foundation, put up the basement walls, covered them with a "temporary" roof.

Somehow, the roof that was supposed to be temporary remained that way. Regularly, though, council approved campaigns for building funds, but something always prevented the drives from ever reaching full momentum.

Four years ago, another West Philadelphia congregation, looking around for an ideal suburban community in which to relocate, approached Luther Memorial with an offer: "our pastor, our assets, our name, your location."

As a result, Luther Memorial became Calvary. Impetus of the move plus new life injected into both congregations resulted in a successful drive for funds, renewed faith among the members that "we can finally build our church!"

LAST WEEK, with workmen putting on the final touches preparatory to dedication in March, Pastor Arthur Hahn received a letter from a former member of Luther Memorial.

". . . recently passed by 54th and Springfield saw work (at last) progressing on the church. It certainly was heartening. When I was a member, I regularly gave money to a building that never matured. Now that I can see the building going up, I'm making one more contribution!"

Enclosed was a $100 check!

—DICK SUTCLIFFE

HAWAII:

Honolulu Groundbreaking for $125,000 Church

HONOLULU—Two groundbreaking ceremonies Feb. 8 marked increased buildi activities in Hawaii. Honolulu Church broke ground for its new $125,000 chur building. Dr. Arthur Hormann, pastor emeritus of the church, and Dr. Edward Spirer, of California, interim pastor, conducted the service, assisted by Pastc Waldemar Hintz and Franklin Swanson and Student Pastor David Wasgatt. T charter members, Mrs. Hulda Block and Mr. Charles Botzke, participated. Cc struction will start immediately.

Later the same day ground was broken for the first unit of the Dora Rice Isenberg Parish House to be erected adjacent to the Lihue Church on Kauai. Short addresses were given by Mr. Fred Schumacher, newly elected president of the congregation; Mrs. Dora Jane Cole, Masaru Shinseki, and Russell Wold.

Pastor Thomas Allport turned the first spadeful of ground, followed by presidents of the various church organizations. Three choirs participated in the service, the junior and senior choirs of the congregation, and the choir of the Lihue Church.

When completed, the entire building will cost $40,000. (The first unit will cost $15,000.) Church members, friends and relatives of Mrs. Isenberg (who died in 1949) throughout the islands and on the mainland gave the $15,000 to be used to erect this parish hall in her name. She had educated deserving young people, encouraged and assisted hundreds and maintained the Lihue Lutheran Church after the death of her pastor-husband in 1918. Construction is to start immediately.

THE SECOND annual Luther League convention of Hawaii was held in Honolulu Dec. 31-Jan. 2. Forty young people attended; 23 leaguers traveled by plane from Kauai. Convention site was the Pearl Harbor chapel with dormitories in the adjacent quonset hall. The morning devotions and discussion groups were followed by various activities, including swimming at Waikiki and a trip on the admiral's launch to visit the sunken U.S.S. Arizona in Pearl Harbor.

On New Year's Eve the group had a devotional service in St. Paul's Church, Kaimuki, before proceeding to watch the e borate fireworks display over Honolu Newly elected officers are: President, Dc Jane Manantan, Lihue, Kauai; vice pre dent, Joyce Connor, Downtown Chur Honolulu; secretary, Angeline Furtac Koloa, Kauai; treasurer, Franklin Swans Jr., St. Paul's, Honolulu; and camp sec tary, Douglas Kaestner, Downtown Chur Honolulu.

MISS MILDRED WAGNER, formerly Selinsgrove, Pa., U.S.A., more recently California, arrived in June to do parish wc on the island of Kauai. She conducts Sund schools in the Puhi and Wailua areas a will soon start Children of the Church pr grams.

CLARICE K. ALLPO

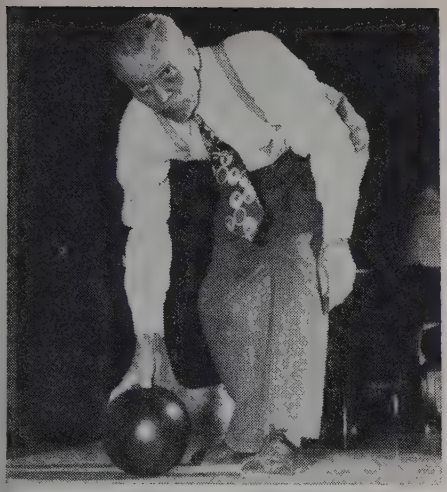
MINNESOTA:

Salem Layman Bowls Despite 87 Winters

MINNEAPOLIS—Minneapolis rates t distinction of having the largest bowli league in the nation. It is the Minn apolis Lutheran Bowling Association, c ganized at Salem English Luther Church in the fall of 1938. There are leagues comprised of 112 teams.

One of the most active of its bowlers Ed Brickson—87 years young. When t city newspaper carried an article about it stated that his only hobby was bowli His pastor reminded him of ushering a fishing to which he is deeply devoted.

Ed is the father of 10 children all whom he has brought up as Lutherans. H



BOWLER ED BRICKSON
. . . doubles as usher, fisher

MINNESOTA . . .

wife died when the youngest child was but six. From that time on he was mother and father in the home, cooking and making a living and loyal to his church in attendance and service.

Ed is an old boxer. He loves to tell of bouts in Chicago before he was married, with John L. Sullivan twice; also with Fitzsimmons and Corbett. Just a few years ago a man tried to hold him up while waiting for a street car. The man stepped up, directed him to "hand over your money," to which Ed replied, "Well, I'll think that over for a bit." When his "friend" reached his gun, Ed felled him with a blow to the chin. Then he boarded the oncoming street car and went on his way.

Brickson keeps in condition by being still active as a cement worker. He wheels cement, gravel and sand right past men decades younger. Ed comes to the earlier service at Salem, Minneapolis. He's happiest when ushering and passing out tracts to worshipers. It's never too hot nor too cold for Ed to take a street car and come to church. His custom is, on arrival, to stand quietly, reverently, behind the rear pew in the nave and there offer his morning prayers.

PAUL LUTHER WETZLER

—HOME MISSIONS—

IOWA: The Rev. W. F. Furman reports he hopes to have 75 charter members lined up for the new mission in Davenport. Organization is planned for Palm Sunday.

NEW MEXICO: In addition to leading Rocky Mountain Synod for two years in overpaying ULCA apportioned benevolence (1952—177 per cent), St. Timothy's Church, Albuquerque, has seen its Sunday school double in membership in a year. Church attendance is up 79 per cent, confirmed members have increased 46.5 per cent and baptized membership is 54.4 per cent higher. The congregation has already oversubscribed its 1953 ULCA apportionment. The Rev. Robert E. Grefe is pastor.

ILLINOIS: Ten years ago when Franklin Park Church, Chicago, was in the process of organization, St. Paul's Church, Kent, sent a gift to the young mission with the stipulation that sometime in the future when they were financially able, they should assist another young congregation. Last month Franklin Park fulfilled their obligation by sending an even larger amount to the new mission, Holy Trinity, in Lombard.

MARYLAND: Dr. Frank P. Cauble, pastor of St. Andrew's Church, Hickory, N. C., has arrived in Hagerstown to begin work towards organization of a new mission in the Middleburg Pike area for the ULCA Board of American Missions.

PENNSYLVANIA: During the Every Member Visitation conducted by Pastor Richard Bergman and councilmen at Holy Spirit Church, Philadelphia, EMVers promoted "The Lutheran" so well that the magazine is now to be sent to every family. "Our people will be informed on all areas of church work," commented Pastor Bergman.

IOWA: Seventy-five charter members are signed up, with hope for 25 more before Palm Sunday organization of the new mission at Eldridge, it is reported. Dean George Arbaugh, of Augustana College, Rock Island, is supplying the mission.

CHANCEL RENOVATION
. . . new look at St. John's

ONTARIO:

"Fine Improvement!" Reble Says on 1952 Receipts

KITCHENER — "Fine improvement!" That was the enthusiastic comment of Synod President J. H. Reble when Treasurer E. A. Kalbfleisch announced budget receipts of $168,218 for 1952. This is an increase of $32,597 over 1951, and right in line with steady advances in recent years. To the ULC went $94,486, lifting the synod well out of the "percentage cellar" among the synods with 81.09 apportionment paid.

The following brief table shows that synod's receipts are double what they were five years ago, and five times what they were ten years ago. To the ULC went three times as much as the total budget in 1942.

	1952	1947	1942
Synod	$168,218	$74,985	$31,822
ULC	94,486	14,985	6,364

After years of planning and a year of actual reconstruction work, St. John's Church, Waterloo, was rededicated on Feb. 1. The building, erected in 1882, was enlarged by extending one end to make a spacious and well-appointed chancel (*see next page*). Side galleries were removed, organ and choir placed in the chancel (*see cut left*). The basement was also renovated to provide more adequate facilities for the younger departments of the Sunday school. The front entrance to the church was also rebuilt. Total cost: $175,000.

Assisting Pastor A. L. Conrad at the rededication service were the former pastor, the Rev. C. S. Roberts, Hespeler, and Synod President Reble. Dr. H. L. Creager, former professor at Waterloo Seminary and now at Columbia, S. C., was speaker at the afternoon service. Twin City pastors and former assistant pastors took part in celebrations during the week.

NORMAN BERN

ILLINOIS:

New Stewardship High Reached in Synod

CHICAGO — Stewardship in synod reached new highs in 1952. Congregations gave larger amounts and increased the percentage of apportioned benevolence contributed. In the realm of benevolence, congregations gave 90 per cent of amount apportioned, an increase of 4 per cent; in the area of ULCA benevolence the percentage was 92 per cent, an increase of 10 per cent.

The Co-ordinated Appeal for Nachusa Home, Lutheran Home Finding, Social Missions and Lutheran Charities showed an increase of 15 per cent; the Property Debt Lot Fund for mission congregations increased 12 per cent and the synod reached its goal for the first time ($6,000). A second goal met 100 per cent was Lutheran World Action.

Much of this increase in giving is a direct result of the tremendous activity of the Stewardship Committee of synod through Stewardship Workshops and promotional literature.

ST. MARK'S CHURCH, Chicago, has begun construction of a $200,000 Gothic church

ST. JOHN'S REDEDICATED
. . . new look in Waterloo

ILLINOIS . . .

Members have adopted the slogan, "Together we are building for the future"; dedication is planned for early fall.

THE REV. EDWARD COOPERRIDER has resigned his work at Liberty parish to accept a call to Unity Church, St. Louis, effective March 1 . . . THE REV. WILLIAM HOVER has resigned at Mt. Carmel to begin work March 15 at St. Mark's, St. Louis . . . THE REV. ARTHUR O. ALTHAFER has accepted a call to the Queens City parish.

ST. JOHN'S CHURCH, Sterling, has established a scholarship fund for ministerial students; the aid for these men will begin during their senior year in college and continue through seminary. Students are selected on the basis of scholarship, Christian leadership and aptitude. It is the hope of St. John's to assist three men each year.

ATONEMENT CHURCH, Chicago, has voted unanimously to purchase six lots for the purpose of establishing a branch Sunday school which members hope will grow into

CAMPUS

WAGNER College has announced March 28 as the date for scholarship examinations. Applications must have been filed for both admission and for scholarship aid with the Director of Admissions on or before Feb. 28. Top scholarships available are $550, normally awarded for a four-year period on condition that the student maintains a satisfactory scholastic standing.

CARTHAGE College: Christian Emphasis Week was held Feb. 8-13 with the Rev. Louis H. Valbracht, pastor of Edgebrook Church, Chicago, as main speaker. Theme was "Christ Is the Answer." The program included chapel services, afternoon bull sessions and dormitory devotions. Other speakers were Dr. R. R. Belter, Pastors James Fresh and Edward Cooperrider.

ROANOKE College President Sherman Oberly represented his institution on the newly formed Admissions Institute Committee of the College Entrance Examination Board. Other colleges on the committee: MIT, Rutgers, Wells, Dartmouth, Notre Dame and Cornell.

MIDLAND College second semester registration topped 300, Registrar Mildred Cattern stated, and was expected to reach 350 before registrations closed. Among the 19 new students were six veterans of the Korean War.

THEIL College observed Founders' Day Feb. 13 when J. Steele Gow, executive director of the Maurice and Laura Falk Foundation, addressed the student body in assembly.

LENOIR RHYNE students recently enjoyed a violin-organ concert in the new St. Andrew's Church on campus. Artists were Professor and Mrs. Philip Gehring, of the faculty of Davidson College.

NEWBERRY College plans a Religious Emphasis Week March 1-4. Theme selected: "Living for Jesus." Chapel talks, student conferences and panel discussions will highlight the effort.

BEFORE. Since organization in 1946, Advent Church, Spindale, N. C., membership has grown by leaps and bounds until its quarters—a home converted into a chapel—became too small. Even with worshipers overflowing into the pastor's quarters, with Sunday school classes meeting in a bedroom, kitchen and back porch, there wasn't enough room for everyone. So . . .

ILLINOIS . . .

a strong and virile mission. The lots are located about 3½ miles away and are large enough for a church, parish house and parsonage.

LUTHER LEAGUERS of Illinois have adopted as their Missionary Project for '53 the raising of funds for the erection of a small chapel to be located in the San Joaquin Valley of California.

MORE THAN 200 newly elected Brotherhood officers attend workshops conducted in the four conferences. These workshops are designed to acquaint officers with their duties and to co-ordinate the work of the men of synod. CLYDE G. STEELE

NORTH CAROLINA:

Gerberding Compliments Carolina on Mission Support

HICKORY—Dr. R. H. Gerberding, executive secretary of the ULCA Board of American Missions, speaking at the first synodical mission pastors' workshop at Messiah Church, Salisbury, Feb. 9-10, brought high praise for the mission development and support in North Carolina, and extended challenge and counsel for continued mission expansion.

His message came in the midst of a well-planned, but very full, agenda of speeches and discussion periods, designed to encourage and implement the work now being done by the North Carolina mission pastors, and arranged by the synodical mission committee.

Dr. H. E. Isenhour, chairman of the mission committee, and former long-time member of the Board of American Missions, presented the panorama of North Carolina missions. Dr. A. K. Hewitt, Salisbury, gave challenging direction on the use of "Preaching-Teaching Missions," and the Rev. David F. Johnson, of Kure Beach, related some "Fascinating Experiences in the Mission Field."

Practical phases were presented as Walter Wagoner, Salisbury building contractor, dis-

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

AFTER . . . membership voted to build new and larger church. Recently dedicated, its nave is already filled with regular worshipers. Community, swelled by northern church people moving in, finds Advent Church a focal point for spiritual emphasis. New building includes a seven-room educational unit with modern church school facilities. The Rev. Herman G. Fisher is pastor

cussed "Planning and Erecting Church Buildings"; Leonard Moretz, Hickory business executive, spoke on "Financing Mission Churches"; and the Rev. Wilford Lyerly, host pastor, discussed "Developing Mission Stewardship."

Following a summary of the workshop by the Rev. D. F. Cooper, brief closing messages were brought by Dr. Gerberding and Dr. F. L. Conrad, synod president.

IN A RECENT ceremony at Calvary Church, Concord, a son of the congregation, Guion Thomas Weddington, was ordained, then commissioned missionary to India. Participants included Synod President Conrad, Pastors Walter N. Yount, Gilbert B. Goodman, George F. Schott, and Dr. Karl Kinard, president of South Carolina Synod.

Dr. G. Elson Ruff, editor of "The Lutheran," and speaker for the eighth annual series of the Knubel-Miller Lectures, brought strong stimulation to a large number of pastors and laymen from Virginia, North and South Carolina, and Georgia, as he discussed "Church and State" at St. Andrew's Church, Hickory, Feb. 5-6.

DEDICATION OF a new $40,000 educational building at Zion Church, Hickory, took place Jan. 25. Participants: Pastor J. H. Young, Jr., Chaplain Don Michael, and the president of synod.

DEDICATORY SERVICES were held for the new $22,000 parsonage at Lutheran Chapel, China Grove, Jan. 11.

UNDER THE DIRECTION of North Carolina Brotherhood Home Mission Foundation Director A. W. Fisher, plans have been made for the presentation of a home mission flannel board discussion, "Together We Build," to all local Brotherhoods in the state.

NORTH CAROLINA Women's Missionary Society has announced that receipts for the first half of the 1952-'53 year had come to a total of $41,505.66, that $9,000 had been given to home missions in synod.

CALLS ACCEPTED: THE REV. D. W. ZIPPERER, from Virginia Synod, to Mt. Moriah, China Grove. Feb. 1.

THE REV. B. D. CASTOR, from Trinity, Concord, to St. Martin's, Albemarle, Feb. 1.

THE REV. CHARLES F. KYLES, from Friendship, Taylorsville, to Low's, Julian, April 1.

DAVID F. COOPER

BRIEFLY SPEAKING

Pastor F. C. Mueller, of St. Paul's Church, Hamilton, Ont., was one of a number of clergymen in his community who spoke out at a recent meeting against the practice of sending flowers to funerals. He called it "sheer waste and nonsense!" Citing examples of some Hamilton funerals which attracted from five to six thousand dollars worth of flowers, he said "money is given to the dead; it should be for the living and for the future." He suggested that memorial cards could well be filled out with donations for missions, and other needs, in place of expensive floral tributes.

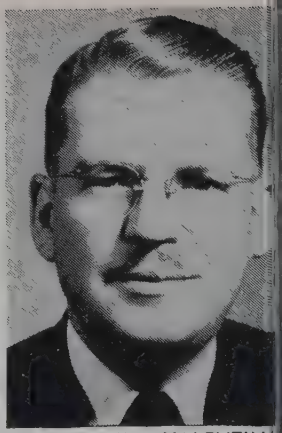
A father of Daytona Beach, Florida, who recently lost his daughter in death by asphyxiation, will pay tribute to his daughter's memory by distributing Bibles to over 700 motels throughout that area.

Laymen of St. Matthew's Church, Reading, Pa., saw so many pictures of car presentations to ULCA pastors in the pages of "The Lutheran," they investigated how much Pastor W. R. Siegart used his own car for church purposes, promptly bought him a new Plymouth.

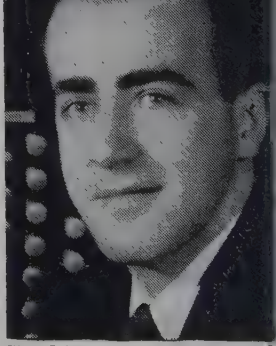
Dr. Arnold Keller (Redeemer, Utica, N. Y.), scheduled to speak in Chatham, N. Y., for the annual Emmanuel Church stewardship banquet, arrived just before the dinner started. Rushed as he was, he donned a clean shirt, leaving a cuff-soiled one in a room where a quarter-ton of clothing from the Lutheran World Action clothing drive awaited shipment. Afterwards, he forgot to retrieve his shirt . . . now admits "lost my shirt to Lutheran World Action!"

Because 67 television stations in 66 cities carry the program each week, as compared with 64 cities showing the popular "I Love Lucy" and 63 communities seeing Milton Berle, the Missouri Synod maintains its "This Is the Life" series is the "most televised program in the United States."

Ever since the death of "Topper" Plumley in the Battle of the Bulge (World War II) his mother has been receiving monthly insurance checks from the U.S. government. Last month, when her December check arrived in the mails, she promptly turned it over to her pastor, the Rev. Robert E. Anderson, for the building fund at Reformation Church, Upper Providence, Pa. Catching the spirit of the gift, members of the congregation promptly oversubscribed a $12,000 Building Fund.



REV. PAUL VALENTIN
former CHEY publicity
rector and more recently
ecutive director of Pac
Seminary's financial campai
has been appointed gene
secretary of Wagner Colle
to develop community
church relations with spe
attention to financial ob
tives and student recruiti



EMERSON HARDING,
minister of music at St. Pa
Church, Allentown, Pa., bri
to five the number of full-t
staff members of congre
tion. Former organist at
John's, Boyertown, Pa.,
Harding is a graduate
Westminster Choir School

hurch Construction Aid in Roanoke Award

ROANOKE—Dr. George Gallup, of "Gallup Poll" fame, presented to the city of oanoke the award of "All-American City" at a banquet in Hotel Roanoke, Jan. 28. oanoke was one of 11 cities so honored in the United States for outstanding progress 1 1952. *Look* magazine ran a story featuring the All-American cities.

Carl Andrews, editor of *The Roanoke Vorld-News,* presented Roanoke's case efore a jury of the National Municipal eague at Dallas, Texas, in November. Ir. Andrews included in his presentation ie fact that $2,000,000 worth of church onstruction had been started or com-leted in 1952 in this city of 93,000.

There are five Lutheran churches in oanoke. When St. Mark's Church com-letes its new $300,000 building within the ext three months, Roanoke will be one of ie few cities in America with five new Inited Lutheran churches. The first church rected in this Lutheran building program as Christ, on which work began in 1948. n rapid succession followed St. Paul's, rinity, and Emmanuel.

Roanoke has shown growth in the last w years, materially and spiritually.

DR. A. M. KNUDSEN, Chicago, secretary f English Missions of the Board of Amer-an Missions, met with the synodical Home Iission Committee Jan. 20, helped the com-ittee map plans for securing pastors for ission fields in the synod's territory that re ripe for occupancy.

Synodical Lutheran World Action Chairman Luke L. Linebarger has announced that synod raised $29,658 for LWA in 1952. This is 108 per cent of the quota.

DR. STEWART HERMAN addressed a Lu-heran World Action rally in Roanoke eb. 1.

THE GODFREY MILLER Home for Women ill open at Winchester June 1. The Home, nder the sponsorship of Grace Church, as given the congregation by the late Miss Iargaretta Miller. The sum of $10,000 was iven by the late B. F. Davis and Mrs. Davis or renovation. Additional substantial gifts by Joseph P. Miller and the estate of Mrs. C. E. Aulick, and other members and friends of Grace Church, made possible additional modernization of the 18th century stone structure. Fifteen women can be cared for in the home.

DR. FRANKLIN CLARK FRY, ULCA president, was the speaker at the special services celebrating the 200th anniversary of Grace Church, Winchester, on the night of Feb. 12. He also spoke at the meeting of the Shenandoah Conference held at Grace Church.

THE ROANOKE ROTARY CLUB recently set up a $5,000 scholarship fund at Roanoke College in honor of Dr. Charles J. Smith, former president of the college.

THE WOMEN'S MISSIONARY SOCIETY of St. Mark's, Roanoke, recently presented the congregation $10,000 for furnishing the nave and chancel of the new church edifice. The money was secured in five years.

MISS EMMA FLETCHER and the REV. DONALD R. FAUBLE of Holy Trinity Church, Kingsport, Tenn., were married Feb. 4 by the Rev. Wade H. Koons, president of West Virginia Synod.

PASTOR FRANK K. EFIRD, Roanoke, conducted the first week of TV morning chapel programs Jan. 5-9 over Roanoke's first television station, WSLS-TV.

THE REV. RAYMOND L. BOOZE has resigned the Gladesboro parish, effective Feb. 15, to become pastor of the Bluff City (Tenn.) parish.

KNOXVILLE CONFERENCE Luther Leaguers will hold their spring convention at Holy Trinity, Kingsport, Tenn., April 11-12.

TWO WOMEN'S missionary societies, an equal number of Ladies' Aids, have been organized at Holy Trinity, Kingsport, Pastor Donald Fauble reports. A Brotherhood

MARION COLLEGE

The Only Junior College In The ULCA

Marion, an accredited college for women, offers the last two years of high school and the first two of college.

Courses available in liberal arts, music, business education, home economics, merchandising, and pre-nursing. Individual guidance.

Christian Character Development
Moderate Rates Sports

For Information Write

John H. Fray, D.D., President
Box K, Marion, Virginia

BOOK MANUSCRIPTS INVITED

If you are looking for a publisher, send for our free, illustrated booklet titled *To the Author in Search of a Publisher.* It tells how we can publish, promote and distribute your book, as we have done for hundreds of other writers. All subjects considered. New authors welcomed. Write today for Booklet LR. It's free.

VANTAGE PRESS, Inc., 120 W. 31 St., N. Y. 1
In Calif.: 6356 Hollywood Blvd., Hollywood 28

FEMALE HELP WANTED

Mature person to serve as supervisor-counselor to a group of teen-age girls. Sympathetic understanding of child nature and the emotional problems of deprived, dependent children: ability to adjust to institutional living, and good references required. Social Security and other benefits offered with reasonable salary and maintenance. Apply in writing for interview. Rev. W. K. Reinert, Supt., The LUTHERAN Home, Topton, Pa.

POSITION WANTED

Organist-choir director, Allentown-Bethlehem-Philadelphia area. Lutheran Church preferred. Seven years' experience Junior and Senior choirs. Write The LUTHERAN Box 16.

EARN EASY MONEY

Sewing at home. Part, full time. We instruct. RON-SON, Dept. L-12, 875 Eloise, Cleveland 18, Ohio.

VIRGINIA . . .

was scheduled for organization Feb. 16.

TWO HUNDRED FIFTY members of Hol Trinity Church, Lynchburg, broke groun Jan. 2 for their new $200,000 church. A "golden" spade was used to symbolize th 50th anniversary of the church being cele brated this year.

The new structure will be built of Vir ginia greenstone, trimmed with Indian limestone. There will be a nave seating 315 a chapel seating 85, a fellowship hall fo 200 at tables, and Sunday school facilitie for 250.

The church will be situated on a corne lot 300 x 500 feet in the Rivermont sectio of Lynchburg. The construction will re quire at least a year. The Rev. Marshall F Mauney is pastor. FRANK K. EFIRI

WARTBURG:

Belter Dedicates Steeleville Addition

IN SPITE of a minor "flu" epidemi about 300 persons gathered at Peac Church, Steeleville, Ill., between service for the act of dedication of the educa tional unit by Pastor Edgar W. Belter Wartburg Synod President R. R. Belte preached. Visiting clergymen H. L Wagner, A. H. Kaitschuk and J. Juhken taal assisted in the service. The new addition and new heating system for th entire church cost approximately $20,000

Carrying forward its benevolent program Peace Sunday school has added half-sup port of two foreign Sunday schools, beside giving aid to Tabitha and Nachusa Homes An average of over $3 per Sunday schoo student is necessary, according to th pastor.

ST. JOHN'S CHURCH, Baroda, Mich., in tensified its educational program by th various organizations conducting Family Night. This is to be carried out once eac month. At the January session a demon stration was given on how to conduct th

WARTBURG . . .

Family Altar. Audio-visual aids set forth a study of our British Guiana mission field and an offering of nearly $200 was received for the 1953 Epiphany Appeal. At the annual meeting of the congregation it was voted to place a subscription to THE LUTHERAN for every home in the congregation (through the budget for the year).

THE SYNOD'S Parish Education Committee is going to have surveys conducted by a member of the Parish Education Board. So far seven congregations have requested such a survey.

PASTORS J. ZERHUSEN and E. SLOTTAG attended the rural pastors' institute at Iowa State College in Ames, Iowa. PASTORS J. JUHKENTAAL, A. SUECHTING, A. KAITSCHUK and H. WAGNER attended the Rural Pastors' Short Course at the University of Illinois.

OFFICERS of the synodical Women's Missionary Society met at Immanuel Church, Lake Geneva, Wis., Jan. 26 to plan with the home society for the 37th annual convention to be held there in June. Miss Ruth Slifer is to be the guest missionary speaker.

BECAUSE UNITED CHURCH, Berwyn, Ill., would rather entertain the synodical convention while their pastor, Andrew Swasko, is in their midst instead of serving as chaplain in the armed forces, the 78th annual convention will be held May 26-28 in St. Paul's Church, Garnavillo, Iowa.

ZION CHURCH, Walsh, Ill., is laying special emphasis on church attendance during Lent. During this sacred season, a unique practice is the examination of the confirmation class catechumens. Each Wednesday evening one of the chief parts of Luther's Catechism is used and they are questioned on the same.

SYNOD'S NEW MISSION at Delavan, Wis., has scheduled its organization for the post-Easter season. The plan is that a mission developer be called to take over the work now being served by Chicago Seminarian Earl Meissner.

TREASURER R. L. BOULTON says synod paid its Lutheran World Action quota for 1952 100 per cent plus, increased its apportionment to the United Lutheran Church.

UNITY CHURCH, Milwaukee, Wis., is now the largest congregation of synod with 2,270 baptized members. It adopted a budget for 1953 of $50,000 and provides $16,000 of this for benevolent purposes.

PEACE CHURCH, Chester, Ill., has begun work on remodeling and enlarging the present church building. The new plan calls for a brick veneer building, a new entrance and narthex, and a remodeled balcony. There will be an entire new chancel.

ARNOLD H. KAITSCHUK

"MY PROVEN SUCCESS PLAN IS AN EASY WAY TO GET $50 EXTRA IN YOUR SPARE TIME"

Says RUTH J. ELLIOTT

NO EXPERIENCE NEEDED

My Easy way to make extra MONEY has been used by thousands of people like yourself. Age or location doesn't make a bit of difference!

All you do is SHOW beautiful ELLIOTT Christmas and Greeting Card Assortments, name-imprinted Stationery, Toys, Books, Novelties to Neighbors, Friends, Club Members. The prize winning ELLIOTT items actually sell themselves!

EARN UP TO 100% PROFIT! Plus BIG CASH BONUSES. You can't find a nicer way to get spare cash for "extras" or to help your church, club or worthy cause.

I KNOW YOU CAN DO IT! Everyday people are getting $50, $75, $100 or more. Send me the coupon below and I will rush you everything you need (ON APPROVAL) to get STARTED AT ONCE making money the easy ELLIOTT way.

Guaranteed by Good Housekeeping

Send no money — Mail Coupon Today!

ELLIOTT GREETING CARD CO.
278 RIDGE STREET • ELYRIA, OHIO

Dear Mrs. Elliot:

Please *rush me* — ON APPROVAL — everything I need to get started AT ONCE making money the friendly ELLIOT way.

NAME .....

ADDRESS .....

CITY ..... ZONE ..... STATE .....

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

At the Golden Gate of America's West

PREPARES ALERT PREACHERS OF GOD'S GOOD NEWS

God asks, "Whom shall I send?" Who will answer "Here am I; send me"—?

Department Heads

E. Theodore Bachmann, Ph.D., History
Harry J. Mumm, Ph.D., Bible
Gerhard Lenski, Ph.D., Theology

Second Academic Year Begins Sept. 13, 1953

For application blank, catalog, etc. please write

Charles B. Foelsch, Ph.D., President
2770 Marin Ave., Berkeley 8, California

Christian people with means and imagination may make income-tax deductible investments in this "pioneering missionary institution" with unlimited service opportunities.

IN MIAMI

St. Paul's Lutheran Church

3360 W. Flagler St., Miami, Florida
Carsten H. Ludder, Pastor

Sunday Worship 9:30 and 11:00 A.M.
Sunday School 9:30 A.M.

Clara Maass Memorial Hospital
(Lutheran Memorial Hospital)
School of Nursing

Three-year accredited course,
School affiliated with Upsala College.

Applications now being considered for September 1953 and 1954.

For full information
Write to
Director of Nursing
CLARA MAASS MEMORIAL HOSPITAL
Newark, New Jersey

WANTED

Manager of Lutheran Book Shop. Good salary plus commission. Excellent position for person experienced in saleswork or management. Write Lutheran Welfare Service, 210 Summit Street, Toledo, Ohio.

DECEASED

Dr. Herbert C. Alleman

Dr. Herbert Christian Alleman, no biblical scholar and former professor Hebrew and Old Testament at Gettysb Seminary, died Feb. 8 in the National L theran Home for the Aged in Washingt D. C. He was 84.

Born May 13, 1868, in Bloomsburg, P he was educated at Shippensburg St Teachers College, Gettysburg Acade College and Seminary, and Lancaster and R.) Seminary.

Following ordination by the East Pe sylvania Synod in 1890, he served pastora in Chambersburg, Gettysburg and Philad phia, Pa. In 1911 he was called to Gettysburg Seminary faculty as profes of Hebrew and Old Testament literature a religion. He retired in 1940.

He was editor of the *Old Testam Commentary* and co-editor of the *N Testament Commentary*, both published Muhlenberg Press. He aso authored ma books including *The Gist of the Sermon* study of Ecclesiastes), *The Bible: A G eral Introduction, Prayers for Boys,* a *Prayers for Youth.* He was a frequent c tributor to the *Lutheran Observer,* T LUTHERAN, and the *Lutheran Quarterly.*

He was a member of the board of rectors of Tressler Orphans' Home, Lo ville, Pa., had served in the Lutheran P lication Society of the General Synod, v a member of the United Lutheran Churc Board of Publication, and a member of Common Service Committee of the Gene Synod.

Surviving are his wife, Mrs. Julia Susser Alleman, and a son, Benson, of Bethes Maryland.

The funeral service was conducted in Chapel of the Abiding Presence on the ca pus of Gettysburg Seminary Feb. 11. Se nary President Harry F. Baughman preach on a text from Ecclesiastes selected ye ago by Dr. Alleman. Assisting Dr. Bau man were Central Pennsylvania Synod Pr ident Dwight Putman and Dr. Abdel R

entz, former president of the seminary. terment was in Gettysburg.

haplain C. William Sprenkle

First Lieutenant Charles William Sprenkle, my chaplain, died Feb. 3 in Walter Reed ospital, Washington, D. C. He was 35.

Born in York, Pa., he was a graduate of ettysburg College and Seminary. Follow- g ordination by the Maryland Synod, he rved as an assistant pastor in Frederick, d., before becoming pastor of St. Stephen's hurch, Washington, D. C., until 1951 when e entered the chaplaincy.

He served at Camp Gordon, Georgia, ntil December, when he was taken to Valter Reed Hospital.

Surviving are his wife; a daughter, leanor Charlotte; and his parents, Mr. and Irs. George L. Sprenkle, all of York, Pa.

The funeral service was conducted in the hurch of the Abiding Presence on the ampus of Gettysburg Seminary on Feb. 6. nterment followed in York.

r. Frederick R. Wagner

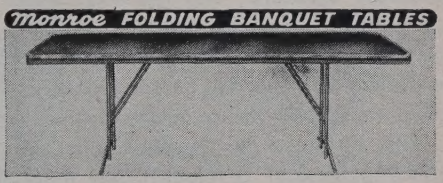
Dr. Frederick Runyon Wagner, pastor meritus of St. John's Church, Martinsburg, Vest Virginia, died Jan 24. He was 79.

Born May 20, 1873, in New Market, N. J., e was educated at Susquehanna University, Vittenberg College and Gettysburg Semi- ary. Following ordination in 1901, he erved pastorates in Frostburg, Md., and Huntington, Pa., before accepting a call to he Martinsburg congregation in 1920.

During his Huntington pastorate, he was resident of the Allegheny Synod and rep- esented it at the 1918 "merger" convention hat resulted in the organization of the Jnited Lutheran Church in America. He eceived the honorary degree of doctor of livinity at Susquehanna University, 1917.

Surviving are his wife, Mrs. Sarah T. Wagner; two daughters, Mrs. Elizabeth W. Beebe, Amherst, Mass., and Mrs. Frances Warren, of New York City; two sons, John F. Wagner, of Boulder, Colo., and Richard H. Wagner, of Rochester, N. Y.; a sister, Mrs. Mary Strohl, of Hazleton, Pa., and seven grandchildren.

The funeral service was conducted in St. John's Church Jan. 27 by the Rev. Frank W. Klos, Jr., assisted by Maryland Synod President J. Frank Fife and Dr. A. M. Gluck, of Martinsburg Evangelical and Reformed Church, a close friend of Dr. Wagner. Interment was in Martinsburg.



If you are on the Kitchen Committee of some Church, Lodge, Club, School, etc. in your town, you will be interested in this extremely modern No-Knee Interference, Folding Pedestal Banquet Table. Write for Catalog and special discounts to institutions and organizations. Address

THE MONROE COMPANY 30 CHURCH STREET COLFAX, IOWA

PEWS, PULPIT & CHANCEL Furniture

• • EARLY DELIVERY • •
WRITE FOR CATALOGUE
J.P. REDINGTON & CO.
DEPT. 144 SCRANTON 2, PA.

ACCORDIONS

FAMOUS ITALIAN MAKES
Available to Students, Teachers, Christian Workers and Missionaries at
SPECIAL DISCOUNTS
Write Today for FREE Literature
Accordion Manufacturers & Wholesalers Outlet
Dept. TL, 2003 W. Chicago Ave., Chicago 22, Ill.

CAMP AREWA
Fredericksburg, Penna.
PROGRAM DIRECTOR WANTED in small girls' camp—ALSO counselors for waterfront, music, and beginners. Applicant state experience, qualifications, age, and salary desired.
Mrs. August Wagner, 1227 65th Ave.
Philadelphia 26, Penna.

THE LANKENAU SCHOOL
Boarding and Day School for Girls.
Pre-School through High School
• Fully Accredited • Beautiful Campus
• College Preparatory or General Courses
Write
Sister Lydia Fischer
3201 West School House Lane. Phila. 44, Pa.

In conclusion . . . . . .

RECENTLY I READ ABOUT a professional baseball player who was employed during the off season as a "missionary" for a Baltimore distillery. His job was to go around to clubs and banquets making speeches. Either they were so very good or so very bad that his hearers were impelled to sample his sponsor's products.

What intrigued me was the use of the term "missionary" to describe the man's employment. We're accustomed to such a title only in sacred precincts. Usually it denotes one who is sent forth in the interest of some cause like Christianity.

Years ago some people—among them even members of the Christian church—objected to Christian missions. They claimed that the heathen should be left alone because there was plenty of work to be done right at home. Maybe a few of these antediluvians still exist today. What they don't realize is that "missions" has a far wider meaning than they ever anticipated. If nothing else, the distillery could teach them that!

CHRISTIAN MISSIONS have a broad compass. They include the people of backward lands far away. They also include the family next door and the children who live in that tenement on the other side of the tracks.

"Missionary" also has a much wider meaning than most people realize. Some missionaries travel across the oceans to spread the Word of God. Some are pastors of congregations right here. Surely they also are sent forth for a purpose! But the rest of us are included, too. If we are doing our job as Christians and as church members, the United Lutheran Church should be able to count two million missionaries among its members.

Most Christians fall a bit short of the ideal in the field of missions. They expect the pastor, or the congregation's evangelism committee, to take care of the spread of the Gospel. They feel that Jesus' command to go and teach applies only to others.

During Lent we have a special opportunity to restore our good standing as missionaries. Religious interest on the part of most people is at a heightened level during this season. Churches have extra services and attractive programs. Now, if ever, is the time to do some effective missionary work.

ONE SIMPLE METHOD is to telephone a friend, neighbor or relative and invite him to come along to church next Sunday. He may be surprised that you call with such an invitation, but he'll not be angry. Most likely, he'll be pleased. Probably he'll accept your invitation.

Or it may be better to make a personal visit to a neighbor or newcomer to your community. During the visit, your cordial invitation to that family to join you at church would not be amiss. They may say "Sorry, we're Buddhists" or make some similar excuse, but they will be apologetic about it. People really *want* to be asked to come to church. When it's done graciously, it brings great results.

The biggest field for missions is right in our own back yard, or on our own street. The least-likely prospect may be inwardly trembling to ask "What must I do to be saved?"

It's good that we can support some consecrated souls who devote their lives to dangerous mission work overseas. It's equally important that in our congregations each member realizes his obligation to be a missionary, too.

—ALBERT P. STAUDERMAN

Here's Carl Martin busy doing some important shopping. Carl teaches a class of men in Trinity Lutheran's Church School, and he's just ordered a Bible concordance and a copy of the Revised Standard Version of the Bible to help keep his class periods lively and interesting. Daughter Janet is having a birthday soon, so Carl has ordered a Luther Emblem bracelet for her. And that $5,000 Rung Award book, "The Iranian," sounds mighty good, too—Carl and his wife should both enjoy this tale of life and adventure in far-off Iran.

You, too, can do your shopping this easy, convenient way. Simply select the merchandise you want from General Supply Catalog 120 and list it on the accompanying order blank. You may open an account with the UNITED LUTHERAN PUBLICATION HOUSE, or you may pay by check or money order.

With the help of Ecclesiastical Arts Catalog 111E, you can choose the proper furnishings and hangings for your church building, as well as gowns for choir and pastor, and many other items to add to the reverent, dignified atmosphere of your worship service.

If you have not already received your copies of the new General Supply Catalog 120 and Ecclesiastical Arts Catalog 111E, just fill in the coupon below and send it to us. We'll get your catalog in the mail right away.

If your city has a UNITED LUTHERAN PUBLICATION HOUSE branch store, drop into this centrally-located store the next time you visit your shopping center. You save the cost of postage, too, by selecting the items you want from our catalog at your leisure, and then purchasing them in person at your local UNITED LUTHERAN PUBLICATION HOUSE branch store.

UNITED LUTHERAN PUBLICATION HOUSE
1228 Spruce Street, Philadelphia 7, Pa.

Please send me:
___General Supply Catalog 120 ___Ecclesiastical Arts Catalog 111E

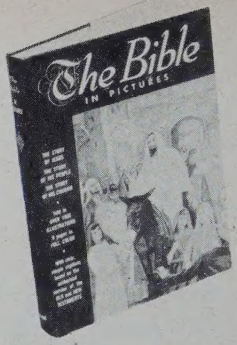
Name_____

Address_____

City_____ Zone_____ State_____

860 N. Wabash Ave.
Chicago 11, Ill.
610 Smithfield St.
Pittsburgh 22, Pa.
1233 Hampton St.
Columbia 1, S. C.
17 W. Franklin St.
Baltimore 1, Md.
3103 W. Sixth St.
Los Angeles 5, Calif.
17 Park Place
New York 7, N. Y.
237 King St. W.
Kitchener, Ontario

The Bible comes to life before your very eyes . . .



One thousand illustrations, including nine in full color, depict the inspiring stories of the Old and New Testaments.

Both young and old will find THE BIBLE IN PICTURES a dramatic and moving experience, long to be remembered. ***Retail Price $3.95***

A Gift TO CHARTER MEMBERS OF THE LUTHERAN READERS' CLUB

who join now and buy as few as three books a year

Begin Your Membership With

10,000 TOM-TOMS

A novel of Africa by Jens Larsen

A gripping story about man's fight with the jungle. Tells hitherto unknown secrets of the Liberian jungle including the *Devil Bush* and the *Human Leopard Society*. Reveals a world few white men have ever known—a world of witchcraft, fetishes, and cannibalism that still survives today in parts of the African jungle.

Retail Price $3.50

2 FOR 1 OFFER

LUTHERAN READERS' CLUB
1232 Spruce St., Philadelphia 7, Pa.

Please enroll me as a member of the LUTHERAN READERS' CLUB. I am to receive free THE BIBLE IN PICTURES with my purchase of 10,000 TOM-TOMS. With every four books which I purchase I understand that I shall receive a free book. I understand that my membership will entitle me to a free subscription to LRC NEWS which will describe the next book selection. To maintain my membership, I understand that I must purchase a minimum of three books a year.

Name .....
Address .....
City..... State .....

SEND NO MONEY

FACTS ABOUT THE LUTHERAN READERS' CLUB

MEMBERSHIP MAKES SENSE for family reading. Here is a convenient and inexpensive way of securing the finest in current reading: in good taste and of high literary quality. **Membership means new books that you are anxious to read but sometimes forget to buy.**

THE BEST IN BOOKS from leading publishers. Some fiction, others biography, historical or religious. **Books of too specialized an interest will be avoided.**

WHAT YOU PAY. You pay only the publisher's price for your club selection. **A bill is mailed to you for each book that you indicate you want.** (The small amount of 15c is added to cover postage and mailing expenses.)

YOU BUY ONLY THE BOOKS YOU WANT: A total of six selections are offered in any one year BUT you need buy only three to maintain your membership.

BOOK BONUS: You beat high book prices and effect a book budget saving by being a member. **With every four selections purchased you earn a gift book.** (By joining now you save $3.95 immediately!)

HOW LRC WORKS: Upon receipt of the coupon in this advertisement, we'll send you 10,000 TOM-TOMS and your gift book, THE BIBLE IN PICTURES. Every two months we'll send you LRC NEWS which will describe your next selection. If you want that selection—do nothing. If you don't want it, simply mail us the form which we'll supply. To maintain membership you must purchase only three club selections in one year. With every four selections you purchase we'll send you your bonus book.

William A Williams
2750 Marin Ave
Berkeley 8 Calif
SEM